UNIVERSITY OF ST. MICHAEL'S COLLEGE
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DIES
IN THE
Testament.

AMES H. O'DONNELL.

ST. PAUL

STUDIES

IN THE

NEW TESTAMENT,

COMPILED BY

REV. JAMES H. O'DONNELL,

WATERTOWN, CONN.,

Author of "Liturgy for the Laity," "History of Catholicity in Waterbury, Conn.," etc.

WITH AN INTRODUCTION

BY VERY REV. JOHN A. MULCAHY,

Vicar-General of the Diocese of Hartford.

"All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice.
That the man of God may be perfect, furnished to every good work."
II. Timothy, iii. 16, 17.

"And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:
So shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it."
Is. lv. 10, 11.

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REV. J. H. O'DONNELL.

To

THE PARISHIONERS

OF

St. John's Parish,

WATERTOWN, CONN.,

THIS BOOK IS AFFECTIONATELY

Dedicated.

PREFACE.

"Studies in the New Testament" is a compilation,—that and nothing more. The writer makes no claim to originality. The plan adopted in presenting the truths and facts herein collated is, however, original. The compiler is not aware that any Catholic publication house in this country, at least, has published a book written on similar lines.

Not the least of the difficulties encountered in the preparation of this book, was the verification of dates. It is difficult to state with certainty the precise dates at which many of the sacred books were written.

Without mentioning other reliable sources, the Roman Breviary has furnished much of the material for the biographical sketches.

"Studies in the New Testament" is not a doctrinal treatise; it is mainly historical and biographical.

Fully conscious of its deficiencies, it is sent forth in the spirit inculcated by the recent Encyclical of our Holy Father, Leo. XIII., with the prayer that it will stimulate to deeper research among the sacred books.

JAMES H. O'DONNELL.

July 25, 1895.
Feast of St. James, Apostle.

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INTRODUCTION.

As the Spirit of wisdom and of truth teaches us that "they who examine the divine testimonies shall seek after God with their whole heart," we extend a cordial, hearty welcome to every inspiration and aid to the study of the Bible. All nature speaks to us of God, telling us of the power of the Creator; but the sacred volume breathes forth the very Spirit of God, who manifests in it His divine nature, and discloses His holy will in our regard. In its pages we discover the full meaning of our existence. The origin of man's being, his destiny, the rewards and punishments consequent upon a good or evil life, God's dealings with His chosen but often rebellious people, the birth, life, and death of Him, the grandest Figure that ever moved amongst men, are clearly portrayed in the sacred writings; yet it cannot be denied that the Bible does not receive from the great body of the faithful that attentive consideration to which it is so abundantly entitled.

This may be, and no doubt is, largely due to the dearth of practical, handy volumes on the subject. Other tongues than ours are rich in biblical literature, but the English language can boast of but few Catholic books on Sacred Scripture written for others

than ecclesiastics. Many and cogent reasons, however, are available to show why small and handy books on biblical studies should be scattered broadcast amongst us. They should be found in every school, college, and university, and should receive a cordial welcome to every Catholic home in our land.

Common school education is profoundly cherished here, and is, perhaps, more widely diffused than in other lands. With this general diffusion of knowledge there is, naturally, great intellectual activity; especially is there noticeable among us a great craving for reading. The supply of papers, books, and periodicals is unlimited. Their cheapness places them within the reach of all. In their quality, however, there is much to be desired; perhaps more to be deplored. Much of what passes current as literature seeks to please rather than to instruct, thus tending to blindfold rather than to enlighten. Its tendency is to debauch rather than to elevate us to the true dignity of our redeemed state. The purport of much that is written at the present time is to subvert the grand principles that underlie the social fabric, and upon which Christian character is builded. For the rock of eternal truth the shifting sands of error are presented to us as the foundation upon which to frame our lives. Whither, then, shall we turn for an antidote to these pernicious evils? To God's holy word. Nowhere better, more fully and more clearly than in the Sacred Scriptures shall we find presented to us

those principles and laws that successfully guide and regulate human conduct; and presented with all the exactness of divine knowledge, with all the attractiveness of divine love, and with all the sanction and force of divine authority. This is the teaching of our Holy Father, Leo XIII., in his recent splendid encyclical "*On the Study of Sacred Scripture.*" "In the Scriptures," says the august writer, "we shall find an abundance of holy precepts, gentle and strong exhortations, splendid examples of every virtue, and, finally, the promise of eternal rewards, the threats of eternal punishment uttered in terms of solemn import in God's own words."

Truly, then, does he make us his debtors, who endeavors to render smoother and more attractive the pathway to these precious stores of divine knowledge. Such has been the purpose of the reverend author of "STUDIES IN THE NEW TESTAMENT." Meditating long and earnestly upon the inspired volume, he seeks now to present to his readers, in a simple and concise manner, the facts and truths which will enable them to understand more clearly the meaning and purpose of the sacred books, which should be for all men an inexhaustible source of light and strength, a fountain of living waters, allaying for all time the burning thirst created by the spirit of error and worldliness.

The catechetical form adopted by the author will, it is thought, strongly recommend the book to those

for whom it is intended. Long and wearisome chapters are thus avoided, and any strain on the memory is reduced to a minimum; so that the earnest student of the New Testament will be enabled, with but little effort, to gather the fruit of the author's labors.

Our Catholic young men and women, whether in parochial school or academy, in college or university, will find "STUDIES IN THE NEW TESTAMENT" a helpful little book, and to them is it commended.

JOHN A. MULCAHY, V. G.

Waterbury, Conn.,
August 20, 1895.

Divine and Human Testimony to the Excellence of the Scriptures.

"Heaven and earth shall pass away, but My word shall not pass away."—*St. Mark xiii. 31.*

"The words that I have spoken to you are spirit and life."—*St. John vi. 64.*

"He that despiseth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."—*St. John xii. 48.*

"Truth is to be sought in the Holy Scripture, not eloquence."

"All Holy Scripture should be read in the spirit in which it was written."

"Our curiosity is often a hindrance to us in reading the Scriptures, when we wish to understand and to discuss where we ought to pass on in simplicity."

"If thou wilt derive profit, read with humility, with simplicity, and with faith."

"I shall have, moreover, for my consolation and a mirror of life, Thy holy Books."

"Thou hast set Thy Word as a light to my feet. The Word of God is the light of my soul."—*The Following of Christ, Books First and Fourth.*

If the Scripture comprehends mysteries capable of perplexing the most enlightened understanding, it also contains simple truths fit for the nourishment of the humble and the illiterate; it carries externally wherewith to suckle infants, and in its most secret

of St. Matthew and St. John, and in the Catholic Epistles; and, most remarkably of all, in the words of him who "boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, 'the arms of our warfare are not carnal, but mighty unto God.'" [1] Let all, therefore, especially the novices of the ecclesiastical army, understand how deeply the sacred books should be esteemed, and with what eagerness and reverence they should approach this great arsenal of heavenly arms. For those whose duty it is to handle Catholic doctrine before the learned or the unlearned will nowhere find more ample matter or more abundant exhortation, whether on the subject of God, the supreme Good and the all-perfect Being, or of the works which display His glory and His love. Nowhere is there anything more full or more express on the subject of the Saviour of the world than is to be found in the whole range of the Bible. As St. Jerome says, "to be ignorant of the Scripture is not to know Christ." [2] In its pages His image stands out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God. And as to the Church, her institutions, her nature, her office, and her gifts, we find in Holy Scripture so many references and so many ready and convincing

[1] St. Hieron. *de stud. Script.* ad Paulin. *ep.* liii. 3.
[2] *In Isaiam Prol.*

arguments, that as St. Jerome again most truly says: "A man who is well grounded in the testimonies of the Scripture, is a bulwark of the Church."[1] And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance, most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally, the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words.—*Pope Leo XIII. "On the Study of Holy Scripture."*

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[1] *In Isaiam*, lib. 12.

SACRED SCRIPTURE.

Q. What is Sacred Scripture?

A. Sacred Scripture is the Word of God written by divine inspiration; in other words, it is a collection of writings of which God is the Author.

Q. How are these writings divided?

A. Into seventy-two parts, or books.

Q. What is the complete collection of these books called?

A. The Bible.

Q. What does the word Bible signify?

A. "The Book," and when applied to the Sacred writings, means *the* Book, or the Book of books.

Q. When was it first used in this sense, and by whom?

A. In the fourth century, by St. John Chrysostom.

Q. What are the chief divisions of the Bible?

A. The Old Testament and the New Testament.

Q. What means the word Testament?

A. Covenant, or agreement.

Q. How many authors were engaged in writing the Bible?

A. About forty.

Q. Of what nationality were these authors?

A. They were Hebrews, with the exception of St. Luke.

Q. Into how many books is the Old Testament divided?

A. Into forty-five books.

Q. How many books does the New Testament comprise?

A. Twenty-seven books.

Q. In general, when were the books of the Bible written?

A. The books of the Old Testament were written before the coming of Christ, while those of the New Testament were written after.

Inspiration of the Scriptures.*

Q. What is Inspiration?

A. It is that influence of the Holy Ghost on the minds of the sacred writers impelling them to write the future events communicated to them, and certain truths revealed to them or known by experience, and guarding them against error in transmitting these truths to others. Under this influence the sacred penmen write what God wills.

Q. Is there any warrant in Scripture for the doctrine of Inspiration?

A. Yes. In St. John's gospel we read: "But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will *teach you all things, and bring all things to your mind,* whatsoever I shall have said to you" (xiv. 26). In his second epistle St. Peter says: "For prophecy came not by the will of man at any time, but the holy men of God spoke, *inspired by the Holy Ghost*" (i. 21); and in the same epistle the apostle teaches that St. Paul wrote his epistles "*according to the wisdom given him*" (iii. 15).

Q. From what other source may we draw proofs of the doctrine of Inspiration?

A. From Tradition.

Q. Can you give citations from the Fathers of the Church?

A. St. Augustine says: "Therefore, since they wrote the things which He showed and uttered to them, it cannot be pretended that He is not the

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* For other texts of Scripture bearing on Inspiration, consult II. Kings, xxiii., 2; IV. Kings, xxi., 10; II. Esdras, ix., 13-14; Romans, i., 2; I. Cor., ii., 4-5-13; vii., 40; xiv., 37; Gal., i., 11-12; Ephes., iii., 3; I. Thess., ii., 13; I. Peter, i., 10, 11, 12; I. John, v., 10; Apoc., i., 10.

writer: for His members executed what their Head dictated."[1] St. Gregory the Great writes thus: "Most superfluous it is to inquire who wrote these things. We loyally believe the Holy Ghost to be the Author of the book. He wrote it Who dictated it for writing; He wrote it Who inspired its execution."[2] St. Jerome teaches: "On my own part I confess to your charity that it is only to those books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that none of their writers has fallen into any error, and if in these books I meet anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself do not understand."[3]

Q. What did the Vatican Council decree regarding the Inspiration of the sacred books?

A. That the "books of the Old and New Testaments are to be received as sacred and canonical in their integrity with all their parts, as they are enumerated in the decree of the Sacred Council, and are contained in the old Latin edition of the Vulgate. And the Church holds them sacred and canonical.... *because, having been written by the inspiration of the Holy Ghost*, they have God for their Author, and have been delivered as such by the Church herself."

Q. Is the doctrine of the Inspiration of the Scriptures an article of faith?

A. Yes; to reject it would be heretical.

Q. Are we required to believe that Inspiration is extended to each and every word of the sacred writings?

A. By no means; it is sufficient if we believe that inspiration is extended only to the truths and facts

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[1] The Harmony of the Gospels, lib. 1, c. 35.
[2] Preface to the Book of Job, n. 2. [3] Epistle 77, 1.

recorded. Nor is it necessary that truths of facts otherwise known to the writers be divinely revealed. What is required, however, is the assistance of God to preserve them free from the least error.

The Canon of Scripture.

Q. What is the *canon* of Scripture?

A. The collection of sacred writings which the Church has received as inspired by God.

Q. What does *canon* mean?

A. It is a Greek word, and signifies rule and catalogue.

Q. When and by whom was the word *canon* first applied to the Scriptures?

A. In A. D. 380, by Amphilochius, in his catalogue of sacred books.

Q. How are the Books of the Bible designated?

A. As canonical books.

Q. What early Father speaks of "canonical books"?

A. Origen.

Q. Into how many classes are canonical books divided?

A. Into *proto-canonical and deutero-canonical.*

Q. What are proto-canonical books?

A. Books which have always been received by all the churches as divine.

Q. What are deutero-canonical books?

A. Books which, though divine in fact, were not always considered certainly as such by all the churches, but which in the course of time were added to the canon with the approbation of the Church.

Q. Are there any deutero-canonical books in the New Testament?

A. Yes; they are the following: The Epistle to the Hebrews, the Catholic Epistle of St. James, the Sec-

ond Epistle of St. Peter, the Second and Third Epistles of St. John, the Epistle of St. Jude, and the Apocalypse. Besides these seven entire books there are fragments, as: verses 9 to the end of chapter xvi. of St. Mark's gospel, the history of the Bloody Sweat in the Garden, and the appearance of the comforting angel (St. Luke xxii. 43, 44).

Q. When do we find the earliest trace of an attempt to form a canon of the apostolic writings?

A. In the second century (140), when the Epistles of St. Paul were collected and used against the errors of Marcion. To this age are ascribed the *Muratorian* canon (170)* and the *Peshito*, the Syriac version, both of which contain, with few exceptions, the books now received as canonical. The former omits the Epistle of St. James, the Epistle to the Hebrews, and Second of St. Peter, while the latter omits the Epistle of St. Jude, Second of St. Peter, Second and Third of St. John, and the Apocalypse.

Q. What Books were recognized as authoritative between A. D. 170 and A. D. 303?

A. Irenæus, Clement of Alexandria, and Tertullian recognized the Four Gospels, the Acts of the Apostles, thirteen Epistles of St. Paul, the First Epistle of St. Peter, the First Epistle of St. John, and the Apocalypse.

Q. What Books of the New Testament were declared canonical by the Council of Laodicea?

A. The Books now received, with the exception of the Apocalypse.

Q. What canon was accepted by the Council of Hippo in 393?

A. The one now in use in the Church.

Q. When was the Canon of the New Testament finally settled?

A. At the Council of Rome (494), during the pontificate of Gelasius I.

* See page 17 for The Muratorian Fragment.

Q. Does this canon differ from that ratified by the Council of Trent?

A. In a minor point only. The Canon of Gelasius gives only one Book of the Machabees, while that of the Council of Trent gives two.

Q. Whence arises this difference ?

A. From the fact, that in the earlier editions of the Bible, both Books of the Machabees are found in one.

The Muratorian Fragment.

SECOND CENTURY.

....At which he was present, and so he placed it. The third Book of the Gospel according to Luke. Luke, that physician, after the ascension of Christ, when Paul had taken him along with him as a companion of his travels, wrote it in his own name, as seemed good to him—notwithstanding he had not himself seen the Lord in the flesh—and according as he was able to understand the same: so he began to speak from the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow-disciples and overseers urged him, he said: "Fast ye together for one to-day for three days, and let us relate to each other the revelation which we receive." The same night it was revealed to Andrew, one of the Apostles, that, while all looked over, John should write out all things in his own name ... And, therefore, although various beginnings are presented by each Book of the Gospels, this makes no difference as respects the faith of believers, since all things in all are declared by the one guiding spirit concerning the nativity, concerning the passion, concerning the resurrection, concerning his intercourse with his disciples, and concerning his two advents—the first which has been despised in its humility; the second which is to be distinguished by regal power.... What wonder is it, then, that John should address each thing so uniformly in his Epistles, saying, in regard to himself, "The things which we have seen with our eyes, and heard with our ears, and our hands have handled, these are the things which we have written"? For he professes himself not only a seer, but also a hearer, and also a writer of all the

wonderful works of the Lord in order. Now the Acts of all the Apostles were written in one Book. Luke embraced in his work to the most excellent Theophilus, only the things which were done in his presence; and this is plainly proved by his omission of all mention of the death of Peter, and of the setting out of Paul from the city to Spain.... Then came the letters of Paul. The letters themselves declare to those who wish to know from what place or from what cause they were sent. First of all, there was the letter to the Corinthians forbidding the schism of heresy; then that to the Galatians forbidding circumcision; and then he wrote more largely to the Romans, penetrating into the order of the Scriptures, and showing that Christ is the foundation of them, concerning each of which things we need to speak particularly; since the blessed Apostle Paul himself, following the order of his predecessor John, writes. only to seven churches by name, in the following order:

First, to the Corinthians; second, to the Ephesians; third, to the Philippians; fourth, to the Colossians; fifth, to the Galatians; sixth, to the Thessalonians; seventh, to the Romans. But to the Corinthians and Thessalonians, though for rebuke he wrote twice, notwithstanding it is known that there is only one Church scattered over the whole earth; and John also, although in the Apocalypse he writes to seven Churches, yet speaks to all. Moreover, one was dedicated to Philemon, and one to Titus, and two to Timothy, in consideration of his love and affection for them, yet also in honor of the Catholic Church and of the Church discipline. There is one also in circulation addressed to the Laodiceans, and one to the Alexandrians, forged in the name of Paul, bearing upon the heresy of Marcion, and many others which cannot be received by the Catholic Church; for it does not suit to mix vinegar with honey. The letter of Judas

(Jude) also, and the two letters of John above mentioned, are reckoned genuine in the Catholic Church. Also the Wisdom, written by the friends of Solomon in his honor. We receive only the revelations of John and Peter, the latter of which some of our people do not wish to be read in the Church. Moreover, Hermas very lately, in our times, wrote the Pastor in the city of Rome, while his brother Pius sat as overseer (Pope) in the chair of the Church of the city of Rome; and it ought, therefore, indeed, to be read, but it can never be publicly used in the Church, either among the prophets or among the Apostles. Nor do we receive anything at all of Arsinous, or Valentinus, or Miltiades, who also wrote a new book of psalms for Marcion, along with Basilides, the Asiatic founder of the Cataphrygians.

The Scriptures as a Rule of Faith.

Q. Is Sacred Scripture the supreme rule of faith?

A. No; before the sixteenth century of our era the Scriptures were not, nor can they be now, the supreme rule of faith.

Q. Why do you say that the Scriptures were not a rule of faith?

A. 1st. Because from the time of Adam to the call of Moses revealed truth was not written. It was preserved from generation to generation by oral teaching; nor was there any special teaching authority established by God.

2d. During the centuries that intervened between Moses and our Lord, the custody of revealed truth was given to the tribe of Levi, to whom exclusively belonged the duty of officially and authoritatively interpreting the Sacred Scriptures, written under divine inspiration by Moses and subsequent authors.

3d. Christ Himself wrote nothing. He *preached*

His Gospel. He gave to His Apostles no book which they were to follow as a rule of conduct. He commissioned His Apostles to *teach* His doctrines to all nations.

Q. What says St. John Chrysostom about the mission of the Apostles?

A. "Christ gave nothing written to the Apostles. The Apostles did not descend from the mount (Calvary) like Moses, with tablets of stone in their hands; but filled with the Holy Spirit, carrying with them the treasure of doctrines and gifts, pouring forth as from a fountain all good gifts, they went everywhere so many *living books*, and transformed into *living laws* by the abundant outpouring of grace. Thus by *word of mouth* they converted in every part of the world, innumerable people."—*Homily on Matt. i.*, 1.

Q. Why do you say that the Scriptures cannot be a rule of faith?

A. 1st. Because it is impossible for one *of himself* to know what books were written under the guidance of the Holy Ghost.

2d. All cannot interpret the sacred writings correctly. St. Peter in his second epistle is explicit on this point. "In all his (St. Paul's) epistles are certain things hard to be understood, which the unlearned and unstable wrest, *as they do also the other Scriptures*, to their own destruction."[1] Origen says that "the Scriptures are obscure in many places."[2] St. Ambrose writes: "Holy Scripture is a sea having unfathomable depths."[3] St. Augustine acknowledges that "there are in the Scriptures by far more things I do not know than I know."[4]

Q. What are we to think of private interpretation of the Scriptures?

A. That private interpretation of the Scriptures is a prolific source of religious error, and the source of

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[1] iii., 16.
[2] Against Celsus, Book 7, n. 11.
[3] 2d Epistle.
[4] Letter to Januarius I., c. 21.

the numberless divisions among Christians. Therefore, it must be rejected.

Q. Are we then to hold the Scriptures in light esteem?

A. By no means. We should hold the Sacred Scriptures in great reverence, as they are the inspired word of God. This we believe on the authority of the Church.

The Reading of the Sacred Scriptures.

Q. Is the reading of the Sacred Scriptures necessary for salvation?

A. By no means, and for many reasons.

Q. What are some of these reasons?

A. 1st. If the reading of the Scriptures were necessary to salvation, all who lived before the Scriptures of the Old as well as of the New Testament were written, could not have been saved. 2d. The heathens into whose hands the Scriptures have not yet been placed cannot attain salvation. 3d. Illiterate persons, idiots, etc., whether Jews or Christians, from the time of Moses to the present, would be debarred from eternal life. 4th. For those who can read intelligently the study of the Scriptures would be necessary to salvation only on the supposition that it is the only means by which we can know the will of God, acquire faith, and increase in piety, or that there is a positive precept to study them. But this supposition is untenable; for, besides the reading of the Bible, there are other channels of grace: such as sermons, the works of spiritual writers, the lives of the saints, to say nothing of the Holy Sacrifice of the Mass and the Sacraments.

Q. Can you cite from the Fathers to prove that the reading of the Scriptures is not necessary to salvation?

A. Tertullian: "Thy faith made thee whole, not

the exercise (the reading) of the Scriptures." St. Irenæus teaches that many barbarous nations "without paper or ink had salvation written in their hearts by the Holy Spirit." St. Augustine: "Man, subsisting by faith, hope and charity, and retaining them undisturbed, needs not the Scriptures. Therefore, many with these three things live even in solitude without books."

Q. Is the reading of the Sacred Scriptures profitable to all?

A. The Church teaches that great benefits accrue both to the clergy and people from the devout reading of the Sacred Scriptures. It is useful to the clergy in order "to teach, to reprove, to correct, to instruct in justice." St. Dionysius says, that Sacred Scripture is the *substance of the priesthood.* St. Ambrose declares the Bible to be the *sacerdotal book.* According to St. Augustine, the Sacred Writings are the *chaste delights of priests.*

Q. What dispositions are required in the laity for the profitable reading of the Sacred Scriptures?

A. 1st. A good knowledge of the mysteries of our holy religion. 2d. Profound faith. 3d. True humility. 4th. A spirit of docility to the teachings of the Church. 5th. A sincere desire to learn the truth.

Ancient Manuscripts of the New Testament.

Q. Are the originals of the New Testament books extant?

A. No; they have all perished.

Q. How old are the most ancient existing manuscripts?

A. They were written in the fourth century.

Q. In what language were they written?

A. In Greek.

Q. Into how many classes are these manuscripts divided?

A. Into two classes, *Uncial* and *Cursive*.

Q. What are Uncial manuscripts?

A. Manuscripts written in capital letters.

Q. What are Cursive manuscripts?

A. Those written in a free, running hand.

Q. Which are the more ancient?

A. The Uncials, as they range from the fourth to the tenth century. The Cursives begin with the tenth and end with the fifteenth century.

Q. How many Uncial manuscripts of the New Testament are extant?

A. About 110.

Q. How many Cursives?

A. Over 3,550.

Q. Which are the most important Uncial manuscripts?

A. The *Sinaitic*, fourth century, discovered by Tischendorff in the monastery of St. Catharine, Mt. Sinai, in 1859, and now preserved at St. Petersburg. The *Vatican*, also of the fourth century, now in the Vatican at Rome. The *Alexandrian*, fifth century, now in the British Museum. The *Ephraem*, fifth century, now in Paris. The *Beza*, sixth century, preserved in the University of Cambridge.

Q. Which of these manuscripts is considered by biblical scholars the most important?

A. The Vatican Manuscript, known as Codex B.

Q. What is its probable date?

A. Some scholars place it as early as A. D. 325, about the time of the Council of Nicæa.

Q. What says Scrivener of this manuscript?

A. That it is "probably the oldest vellum manuscript in existence."

Q. What Books of the Bible does it contain?

A. It contains all the Old Testament, with the exception of a part of Genesis and a portion of the

Psalms: all of the New Testament, except from verse 14 of chapter ix., to the end of Hebrews, I. and II. Timothy, Titus, Philemon, and the Apocalypse.

Q. Is this precious document accessible to scholars?

A. Yes. Owing to the munificence of Pope Leo XIII., gloriously reigning, a superb *fac simile* edition by phototype has been published and distributed among the great libraries of Europe and America.

PART II.

The Books of the New Testament.

THE NEW TESTAMENT.

Q. What is the New Testament?

A. It is the collection of Sacred Scriptures, written after the advent of Christ, which the Church regards as canonical, and containing the principal events in the life of our Lord, as well as His doctrines as revealed by Himself and through His disciples.

Q. When was the name New Testament first applied to the Apostolic writings?

A. Early in the third century; about the middle of that century it became general.

Q. Whence do we derive this name?

A. From St. Matthew's Gospel, xxvi., 28, namely, "For this is My blood of the *New Testament* which shall be shed for many unto remission of sins."

Q. How are the Books of the New Testament divided?

A. Into Legal, Historical, Sapiential, and Prophetical.

Q. How many years elapsed between the last Book of the Old and the first Book of the New Testament?

A. About 160 years.

Q. In what language was the New Testament written?

A. In Hellenistic Greek. The original of St. Matthew's Gospel was, however, written in Hebrew. It is said to have "a Greek body, a Hebrew soul, and a Christian spirit, that animates them both."

Q. How many authors composed the Books of the New Testament?

A. Eight.

Q. Who are they?

A. St. Matthew, St. Mark, St. Luke, St. John, St. Paul. St. James, St. Peter, St. Jude.

Q. Were the Scriptures of the New Testament early recognized as possessing authority?

A. Yes. In the writings of Clement of Rome (91–100) are found references to the Epistle to the Romans, to 1st Corinthians, to the Ephesians, Hebrews, and to the Catholic Epistle of St. James. St Ignatius (died 107) refers to 1st Corinthians and Ephesians. St. Polycarp, a disciple of St. John, makes reference to Romans, 1st and 2d Corinthians, Galatians, Philippians, 1st Timothy, 2d Timothy, 1st Peter, and 1st John.

Q. Why do we not discover more frequent reference to the Gospels?

A. Chiefly for the reason that the principal facts in the life of our Lord were well known to the early Christians, who realized also their doctrinal importance to some extent. Hence, it may have been thought superfluous to quote extensively from the Gospels. The Epistles, however, having been addressed to particular churches or individuals, were less known; and, as they treated chiefly of doctrine and discipline, reference to them was natural.

Q. Where do we meet early references to the Gospels?

A. In Papias (died 163); in Justin Martyr (died 167); in Tatian (died 176); in Athenagoras (died 180); in Theophilus (180). Papias quotes from St. Matthew, St. Mark, St. John, the Catholic Epistles and the Apocalypse.

Q. How did these writers regard the Scriptures of the New Testament?

A. As ancient, even in their time, and hence as well-known among the faithful. "The Apostolic Memoirs," as St. Justin Martyr designates the Gospels, were in constant use in the divine services—a proof of their sacred character and authority.

The Books of the New Testament.

The Four Gospels.

	CHAPTERS		CHAPTERS
St. Matthew	28	St. Luke	24
St. Mark	16	St. John	21

The Acts of the Apostles..... 28

The Epistles of St. Paul.

	CHAP.		CHAP.
To the Romans	16	I. To the Thessalonians.	5
I. To the Corinthians.	16	II. To the Thessalonians.	3
II. To the Corinthians.	13	I. To Timothy	6
To the Galatians	6	II. To Timothy	4
To the Ephesians	6	To Titus	3
To the Philippians	4	To Philemon	1
To the Colossians	4	To the Hebrews	13

The Catholic Epistles.

	CHAP.		CHAP.
St. James	5	II. St. John	1
I. St. Peter	5	III. St. John	1
II. St. Peter	3	St. Jude	1
I. St. John	5	The Apocalypse	22

Synopsis I.

THE NEW TESTAMENT.
- Legal Books. — The Four Gospels.
- Historical Book. — The Acts of the Apostles.
- Sapiential Books. — The Twenty-one Epistle.
- Prophetical Book. — The Apocalypse.

The Books of the New Testament have also been divided as follows :

Synopsis II.

- NEW TESTAMENT.
  - HISTORICAL.
    - The Four Gospels.
    - The Acts of the Apostles.
  - DIDACTIC.
    - The Epistles of St. Paul.
      - DOCTRINAL.
        - The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, and Hebrews.
      - PASTORAL
        - The First and Second Epistles to Timothy.
        - The Epistle to Titus.
      - SPECIAL.
        - The Epistle to Philemon.
    - The Catholic Epistles.
      - The Epistle of St. James.
      - The 1st and 2d Epistles of St. Peter.
      - The 1st, 2d, and 3d Epistles of St. John.
      - The Epistle of St. Jude.
  - PROPHETICAL.
    - The Apocalypse of St John.

The Authenticity of the Books of the New Testament.

Q. What is meant by the authenticity of a book?

A. A book is said to be authentic which was written by the author whose name it bears, and at the time to which it is commonly ascribed.

Q. Are the Books of the New Testament authentic?

A. The Books of the New Testament are authentic. This teaching is certain.

Q. How will you prove this proposition?

A. By external and internal evidence.

Q. What is the external evidence?

A. (a) Greek manuscripts, the most important of which date from the fourth century. (b) The testimony of the early Fathers of the Church. The opponents of the authenticity of these Books admit that they were considered authentic by all Catholics from the third century. But it is rightly asserted that the Catholics held the same belief in the preceding centuries, inasmuch as such a persuasion could not have become universal among them if it had not existed from apostolic times.

Q. What early writers bear witness to the authenticity of the New Testament?

A. The Fathers who testify to the authenticity of the Books of the New Testament, are: Eusebius, Bishop of Cæsarea, died A. D. 340; Origen, died A. D. 254; Tertullian, died A. D. 220; Clement of Alexandria, died A. D. 220; Irenæus, Bishop of Lyons, died A. D. 202; Polycarp, a disciple of St. John, died A. D. 166; Justin, martyr, died A. D. 165; Ignatius, Bishop of Antioch, and a successor of St. Peter in that See, died A. D. 107; Clement of Rome, a disciple of St. Peter, and fourth Bishop of Rome, died A. D. about 100; Papias, Bishop of Hierapolis, and, perhaps, a disciple of St. John.

Q. What other external evidence can you produce?

A. The writings of the heretics of the first and second centuries, the Cerinthians, Ebionites, Marcionites, and others. These heretics did not impugn the authenticity of the Books of the New Testament, though they sought to distort their meaning. The writings of pagan authors, such as Celsus, Porphyrius, and Julian the Apostate, who were well acquainted with our Gospels, and attempted to draw from them arguments against the Christians. They ridiculed the doctrines contained in the Sacred Books, indeed, but they never broached a suspicion of their authenticity.

Q. What is the internal evidence?

A. (a) There is no disagreement or discrepancy between the historical facts narrated by the sacred writers and those recorded by profane authors. (b) In the inspired Books are found no errors of geography or of chronology. The relations of the Apostles are in perfect agreement with the circumstances of place and time. (c) The style of the Books and the manner of recording events are consonant with what history teaches of the character of the authors—men, with few exceptions, ignorant of letters.

Q. Can you adduce additional proof?

A. Additional proof may be drawn from the absurdity of denying the authenticity of the Books of the New Testament. If the aforesaid Books are not the works of the writers whose names they bear, their publication, to employ a modern word, happened either while the Apostles were living, or after their death. But neither supposition is tenable. They were not sent forth during the lifetime of the Apostles bearing their names. The imposition would be immediately detected and denounced, and the diffusion of the writings resisted, as tending to undermine the apostolic name and authority, and as opening a door

for the introduction of teachings that would ultimately withdraw men from the truths taught by our Lord.

Nor can it be said that these Books were written after the death of the Apostles. The number of Christians was rapidly increasing. Churches had been founded at Rome, Corinth, Ephesus, among the Thessalonians, and others. They knew who were their founders. It would have been impossible for an impostor to have these various churches accept, preserve with the greatest care and reverence, and read, botn in public and in private, books like those of the New Testament, and of which they heard nothing during the lifetime of those who brought the faith amongst them. Moreover, the existence of heresies and heresiarchs would militate not only against the acceptance of spurious books, but also against their wide diffusion.

Therefore, the Books of the New Testament are authentic.

The Integrity of the Books of the New Testament.

Q. What do you mean by the integrity of a book?

A. The integrity of a book consists in this, that in the course of time it has suffered no adulteration by addition, suppression, or change.

Q. In how many ways may a book lose its integrity?

A. A book may lose its integrity, 1st, *substantially*, *i. e.*, by the addition, omission, or change in essential matters, or in matters of great importance. 2d, *Accidentally*, *i. e.*, by the addition, omission, or change in things of lesser moment, as *v. g.*, a change of names, punctuation marks, etc. 3d, *Intentionally*, in order to confirm erroneous doctrines. 4th, By the *negligence* or *ignorance* of transcribers.

Q. What adulterations, if any, exist in the Books of the New Testament?

A. It is admitted that *accidental* adulterations have been made in the Books of the New Testament. This is true also of all the books of the ancients, which through so many centuries were copied by hand.

Q. Do the Books of the New Testament possess *substantial* integrity?

A. The Books of the New Testament possess *substantial* integrity. In other words, as regards doctrines, moral precepts, and facts of importance, they are the same now as when written by the Apostles and disciples of our Lord. This teaching is certain.

Q. Can you advance some proofs of the truth of this proposition?

A. If it be charged that any substantial alterations were made in the Books of the New Testament, the time and author of the alterations should be assigned. But neither the time nor the author of such alterations can be given. 1st. No substantial addition, omission, or change could have been made during the lifetime of the Apostles. They, as well as the large number of Christians whom they had instructed, would undoubtedly have protested vigorously against it. In the sacred interests of truth they would not permit the adulteration to be transmitted to their successors. 2d. Nor could any substantial change be introduced after the death of the Apostles. St. John survived the other inspired writers, dying at an advanced age at the close of the first century. St. Simeon, one of the "brethren of the Lord," and Bishop of Jerusalem, died at the age of 120 years. No substantial alteration in the New Testament was possible during the lifetime of these saints so thoroughly conversant with the Sacred Scriptures. It was equally impossible after their death, as then the Scriptures were everywhere disseminated among the Christians, and were

held in the greatest reverence. Translations multiplied according to the needs of new churches. Moreover, from the very apostolic age, we find an unbroken line of ecclesiastical writers, whose homilies, doctrinal treatises, commentaries, and apologies contain frequent quotations from the New Testament; in fact, these quotations so abound that it is alleged, were every copy of the New Testament destroyed, it could be again collated from the works of the Fathers and other ecclesiastical writers. It is absurd, then, to say that all the copies of the New Testament, so widely diffused, together with the numerous works of the Fathers and others published at different times and places, could have been corrupted by substantial alterations.

Q. What further proof can you adduce?

A. No author of any substantial alteration can be assigned. (a) He could not be a Catholic, because from the beginning there were heretics who assailed Catholic teaching, and who had in their hands the Sacred Writings. Far from accepting any corruptions made in the text by Catholics, they would have reclaimed against them. And how could the Catholics make alterations in the copies in the possession of the heretics?

It is evident also that heretical teachers could not interpolate the Sacred Writings without an indignant protest from the Catholic defenders of the Faith.

(b) He could not have been a Jew, for he would have changed or suppressed the many severe things narrated about his nation in the Scriptures of the New Testament.

(c) Alterations could not have been made by a pagan. The Scriptures were widely diffused, and were held in the greatest esteem. When Diocletian commanded the Christians to give up the Sacred Books, many submitted to the severest torture, and suffered death rather than obey the iniquitous order. We

conclude, therefore, that the Books of the New Testament possess substantial integrity.

The Veracity of the Books of the New Testament.

Q. What is meant by the veracity of a book?

A. The veracity of a book consists in this, that what is related by the author is true. Authenticity and veracity are not synonymous terms. A book may possess both authenticity and integrity without its contents being true, because its author may be deceived as to the facts he narrates, or he may wish to deceive others.

Q. Are the Books of the New Testament true?

A. The Books of the New Testament are true. In other words, the facts related in them are true, and beyond doubt. This teaching is certain. They are true because the writers who narrate them were neither deceived nor deceivers.

Q. Will you prove the first part of the proposition?

A. They were not deceived. (a) They are eight in number. Of these five, St. Matthew, St. John, St. Peter, St. James, and St. Jude, were Apostles of our Lord, companions in His journeys, listeners to His teachings, and eye-witnesses of His great works; so that they could say in truth with St. John: "*That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life . . . . we declare unto you*" (1st Epistle, i. 1-3). The remaining three, St. Mark, St. Luke, and St. Paul, were contemporary with our Lord. St. Mark was a disciple and interpreter of St. Peter; St. Luke a disciple of St. Paul, whom he accompanied on his missionary journeys. The great Apostle to the Gentiles, St. Paul, not only frequently met the Apostles and disciples, but was

favored by a vision of our Lord: "*Have not I seen Christ Jesus Our Lord?*" (I. Cor. ix. 1). (b) They could not be deceived, because the facts they narrate were of the utmost importance, frequent, visible, and so wonderful as to excite admiration and criticism. They saw lepers cleansed, the sick healed, sight given to the blind, the deaf made to hear, the lame to walk, demons expelled, loaves and fishes multiplied, and the dead to rise. They saw our Lord walk upon the waters, and to calm the sea by His word. After the death of Jesus the sun was darkened, the veil of the Temple was rent in twain, the dead arose and appeared to many; of these events they were witnesses. They walked, conversed, and ate with our Lord after He had lain three days in the sepulchre, and from the mount in Bethany witnessed His ascension into Heaven. Admitting that the New Testament writers were in the main unlearned men, how could they believe they were witnesses of stupendous works, when, according to some, they saw nothing? The sacred writers were not deceived.

Q. What are the proofs of the second part of the proposition?

A. They were not deceivers. This is evident: (a) From their condition; they were poor, illiterate, from the humbler walks of life, enjoying no worldly distinction, and exceedingly slow to grasp the truths presented to them. Men of this class are powerless to deceive the world. (b) They were men of noble moral character; men of genuine piety, of truthfulness, of sobriety, of strict integrity. The most hostile enemies of the Christians among the pagans, Celsus, Julian the Apostate, and others, could allege nothing derogatory to their character. Furthermore, with one exception, they sealed their testimony with their blood. Men of such exalted and recognized virtues do not conspire to deceive their fellow-men. (c) The doctrines they taught and consigned to writing

are the most exalted that can engage the attention of men. They are mysteries. Their moral precepts are unsurpassed by any other writers, and run counter to the prejudices of men. We may well ask how these illiterate men could of themselves draw so vividly the portrait of a Saviour, whose life and death were so opposed to the expectation of the Jewish nation. (d) The style of the sacred penmen is simple, clear, concise, and candid. The greatest of our Lord's works, as well as the sublimest of His teachings, are recorded with the utmost simplicity. There is no straining after effect. His death is recorded simply as "*there*, or *where*, *they crucified Him*." Morever, they relate minutely circumstances of time, place, and person, thus furnishing abundant opportunities to the critical to discover fraud. (e) Finally, the absence of any motive precludes the thought of deception. They had no temporal advantage to expect from the promulgation of the evangelical doctrines and precepts. Certainly, they received none. On the contrary, they were subjected to trials, ridicule, persecution, and death. As wilful deceivers, they could expect no reward in a future life from a God of infinite justice and truth.

Therefore, they were not deceivers. Our conclusion is, that the Books of the New Testament are true.

THE GOSPELS.

Q. What is the meaning of the word "gospel"?

A. "Good tidings." It is derived from the Saxon words *god*, meaning *good*, and *spel*, signifying *tidings*.

Q. How does John Maldonatus, S. J., define "gospel"?

A. "The word gospel means nothing else than a good and wished-for message, and not that only, but the one than which none better or more desired could either be brought to man or sent by God."

Q. To what writings is the word "gospel" applied?

A. To the scriptural histories of our Lord, who brought "good tidings of great joy." It was so applied by Justin Martyr.

Q. Is it used in other senses?

A. Yes; according to Maldonatus, thus: (1) For the joyful message itself which is announced—Matt. iv. 23; ix. 35; Mark i. 14. (2) For the doctrine of Christ—Matt. xxiv. 14; xxvi. 12; Mark i. 15; viii. 35; x. 29. (3) For the preaching of the gospel—Rom. i. 1; xvi. 25; I. Cor. iv. 15; ix. 23; Gal. ii. 2. (4) The History in which the Gospel, that is, the coming of Christ to us, and His life, are related—Mark i. 1.

Q. In general, when were the Gospels written?

A. They were written after the Ascension of our Lord, and before the close of the first century.

Q. In what order were they written?

A. In the order in which they occur in the New Testament.

Q. What are the first three Gospels called?

A. Synoptic Gospels.

Q. Why so called?

A. Because they give a general view, or synopsis, of the life of our Lord.

Q. What are the writers of the Gospels called?

A. Evangelists.

Q. How many evangelists are there?

A. The Church has approved only four.

Q. What is the authority of the evangelists?

A. The same as that of the Holy Ghost Himself, as they wrote by His inspiration.

Q. By what symbols are the evangelists represented?

A. By the man, the ox, the lion, and the eagle.

Q. Can you assign reasons for such representations?

A. John Maldonatus, S. J., says: "These four animals seem the best adapted to express the peculiar features of the four evangelists. For St. John, flying upwards with a great rush, even to the Divinity of our Lord, resembles the eagle; St. Luke, beginning with the offices of a priest, resembles the ox of sacrifice; St. Mark, beginning with the voice of one crying in the desert, represents the lion roaring in the wilderness; St. Matthew, beginning from the human generation of Christ, makes himself, as it were, a man with Christ."

Q. Will you mention the main points of difference between the synoptic Gospels and the Gospel of St. John?

A. The former treat chiefly of the events in Christ's life that occurred in Galilee, while the latter deals almost exclusively with His ministry in Judea; a large portion of St. John's Gospel treats of the events connected with our Lord's passion and death. St. John records none of Christ's parables.

Q. Were the titles, "The Holy Gospel of Jesus Christ, according to," etc., prefixed to the Gospels by their respective writers?

A. They were probably added by the Church, as the similarity of the titles seems to indicate.

The First Gospel.

Q. Who is the author of the first Gospel?

A. St. Matthew, the first to write a history of our Lord.

Q. When was it written?

A. The precise date is not known; probably about A. D. 39. Epiphanius places the date at 37, while Baronius teaches that the Apostle wrote in 41.

Q. In what language was it written?

A. In Hebrew, that is, in Syro-Chaldaic, which was then the vernacular of the Jews of Palestine. A Greek translation of it was made very early, probably by St. Matthew himself.

Q. Was this translation of high authority?

A. It enjoyed equal authority with the original Hebrew.

Q. What is the testimony of Papias?

A. "Matthew composed his history in the Hebrew dialect."

Q. What was St. Matthew's purpose in writing?

A. He wrote for Jewish converts to prove that Jesus Christ is the Messiah, the Desired of the nations. His purpose, moreover, was to show that the prophecies in the Old Testament regarding the Messiah had their fulfilment in our Lord.

Q. From what do we draw these conclusions?

A. 1st, From his numerous quotations from the Old Testament. 2d, He does not explain Jewish customs. 3d, Stress is laid upon our Lord's relations to the various sects among the Jews.

Q. Where did St. Matthew write his Gospel?

A. In Judea.

Q. What is peculiar to this Gospel?

A. The frequent use of the expression, slightly modified: "that it might be fulfilled which the Lord spoke by the prophet." The use of the expression,

"Son of David," when speaking of Christ; the use of the phrase, "kingdom of heaven." In St. Matthew's Gospel only are recorded our Lord's genealogy from Abraham down through Joseph; the visit and adoration of the Magi; the flight into Egypt; the massacre of the Holy Innocents; the dream of Pilate's wife; the resurrection of the "bodies of the saints" after the death of our Lord; the bribery by the chief priests of the guards of our Lord's sepulchre.

Q. What tradition regarding St. Matthew's Gospel has come down to us?

A. That during the reign of the emperor Zeno the Hebrew copy was, through divine revelation, found on the breast of St. Barnabas; but, that in the course of time it perished.

Q. Who sought to secure the original Gospel?

A. Pope Nicholas V. offered five thousand ducats for St. Matthew's Gospel in Hebrew.

Q. What is Renan's testimony to St. Matthew's Gospel?

A. That it "is the most important book of Christendom—the most important book that has ever been written."

Q. What is Chateaubriand's tribute?

A. That it "is particularly precious for its moral precepts. It contains a greater number of those pathetic lessons which flowed so abundantly from the heart of Jesus, than any other Gospel."

Q. How many chapters in St. Matthew's Gospel?

A. Twenty-eight.

Synopsis of St. Matthew's Gospel.

I.

The birth and childhood of Our Lord:
The genealogy of Christ, i. 1–17.

The conception and birth of Christ, 18–25.
The visit of the Magi, ii. 1–12.
The flight into Egypt, 13–15.
The massacre of the innocents, 16–18.
The return to Nazareth, 19–23.

II.

The beginning of our Lord's public life:
The preaching of John the Baptist, iii. 1–12.
The baptism of Christ, 13–17.
Christ's fast and temptation, iv. 1–11.

III.

Christ's ministry in Capharnaum, iv. 12—viii. 22.
The tempest on the Sea of Galilee, and the two men possessed, viii. 23–34.
Christ returns to Capharnaum, ix.—xiii. 52.
Christ's labors in Nazareth, xiii. 53—xiv. 12.
The feeding of 5,000 in the desert, and the walking on the water, xiv. 13–33.
In the country of Genesar, xiv. 34—xvii. 22.
Returns again to Capharnaum, xvii. 23—xviii. 35.
Christ's ministry in Judea, xix.—xx. 34.

IV.

Christ's entry into Jerusalem; closing days of His life:
Sunday, xxi. 1–17.
Monday, xxi. 18–22.
Tuesday, xxi. 23—xxv. 46.
Wednesday, xxvi. 1–16.
Thursday, xxvi. 17–56.
Friday, xxvi. 57—xxvii. 61.
Saturday, xxvii. 62–66.
Sunday, xxviii.

The Second Gospel.

Q. Who is the author of the second Gospel?

A. St. Mark; though Justin Martyr speaks of it as the *Memoirs of Peter*.

Q. What part of this Gospel is deutero canonical?

A. From verse ninth of the sixteenth chapter to the end.

Q. When was it written?

A. Opinions conflict as to the precise date. It was written about A.D. 45, in the reign of Emperor Claudius.

Q. In what language was it written?

A. In Greek.

Q. For whom was it written?

A. For Gentile (Roman) Christians.

Q. Can you adduce reasons in support of this view?

A. Yes; 1st. St. Mark does not quote from the Old Testament. 2d. He omits the genealogy of our Lord, as having no particular interest for the Gentiles. 3d. He translates Hebrew expressions, such as *Boanerges*, *Talitha cumi*, *Eloi*, *lamma Sabacthani*, etc. 4th. He explains Jewish customs with which his Gentile readers might not be familiar. 5th. He frequently uses Latin expressions.

Q. Where was the second Gospel written?

A. Eminent authorities as St. Clement, Eusebius, and St. Jerome, say that St. Mark wrote at Rome.

Q. What is peculiar to this Gospel?

A. It is the shortest of the Gospels; its style is most striking and vivid, terse and graphic; the narration of minute details; the frequent use of the adverb "immediately," denoting a degree of impatience or sudden change of topic; the noticeable frequency of the present instead of the past tense; the use of the direct form of speech.

Q. What does Eusebius say about the origin of St. Mark's Gospel?

A. "It was not sufficient to hear but once, nor to receive the unwritten doctrine of the Gospel of God, but they persevered with various entreaties to solicit Mark, as the companion of Peter, and whose Gospel we have, that he should leave them in writing a monument of the doctrines thus orally communicated. Nor did they cease their solicitations until they had prevailed with the man, and thus they became the means of that history which is called "the Gospel according to Mark."

Q. What says St. Irenæus?

A. "After the departure of Peter and Paul, Mark also, the disciple and the interpreter of Peter, delivered to us, in writing, the things which had been preached by Peter."

Q. What events are related by St. Mark alone?

A. The fear of the friends of Jesus (iii. 21); the growing of the seed secretly (iv. 26–29); the healing of the deaf and dumb man (vii. 32–37); the healing of the blind man (viii. 22–26); admonition to watch (xiii. 33–37); the flight of the young man (xiv. 51–52); few details about the Resurrection (xvi. 6–11).

Q. What ancient testimony have we that St. Mark wrote the second Gospel?

A. Papias, a bishop, writing in the first century, says: "And this also the elder said: Mark having become the interpreter of Peter, wrote accurately all that he remembered of the things that were either said or done by Christ; but, however, not in order. For he neither heard the Lord nor followed Him; but subsequently, as I said, attached himself to Peter, who used to frame his teaching to meet the immediate wants of his hearers, but not as making a connected narrative of our Lord's discourses. So Mark committed no error in thus writing down particulars just as he remembered them; for he took heed to one thing.

to omit none of the things that he had heard, and to state nothing falsely in his narrative of them."

Q. How many chapters in the second Gospel?

A. Sixteen.

Synopsis of St. Mark's Gospel.

I.

The preaching of John the Baptist, i. 1–8.
The baptism of our Lord, i. 9–11.
The temptation of Christ, i. 12–13.

II.

Christ's public ministry:
In Galilee, i. 14—ix. 49.
In Judea, x.—xiii. 37.

III.

The history of Christ's Passion; His death and resurrection:
Before the Pasch, xiv. 1–11.
Thursday, xiv. 12–52.
Friday, xiv. 53—xv. 47.
Sunday, xvi. 1–18.

IV.

The Ascension of our Lord, xvi. 19.
The Apostles go forth to preach, xvi. 20.

The Third Gospel.

Q. Who is the author of the third Gospel?

A. St. Luke.

Q. When was it written?

A. The date is uncertain; probably, about A. D. 58. It was written before the Acts of the Apostles.

Q. In what language was it written?

A. In Greek.

Q. For whom did St. Luke write?

A. For the instruction of Theophilus, "that he might know the verity of those words in which he had been instructed;" and for the use of Christians generally.

Q. Where was this Gospel written?

A. Authorities do not agree as to the place. Some say it was written in Achaia and Bœotia; others that it was finished in Cæsarea.

Q. What is the theme of St Luke's Gospel?

A. That Christ is the Redeemer.

Q. What are the peculiarities of this Gospel?

A. 1st. The use of technical medical expressions. 2d. He alone of the Evangelists gives the history of the birth of our Lord and of St. John the Baptist. 3d. We owe to him the *Magnificat*, Mary's sublime canticle, the *Benedictus*, the canticle of Zachary, and the *Nunc Dimittis* of holy Simeon. 4th. Only St. Luke mentions our Lord's Commission to the seventy-two disciples.

Q. What did Renan say of St. Luke's Gospel?

A. That it was "the most beautiful book in the world."

Q. What is Chateaubriand's tribute?

A. "The language of this Evangelist is pure and elevated, and indicates him to have been a man of letters, and acquainted with the affairs and the men of his time. He commences his narrative after the manner of the ancient historians, and you imagine yourself reading an introduction of Herodotus."

Q. How many chapters in St. Luke's Gospel?

A. Twenty-four.

Synopsis of St. Luke's Gospel.

I.

Dedication to the "Most Excellent Theophilus," i. 1–4.

II.

The conception of John the Baptist, i. 5–25.
The conception of our Lord, and the *Magnificat*, 26–56.
The birth of John, and the canticle "*Benedictus*," 57–80.
The birth and childhood of Christ:
His birth, ii. 1–20.
His presentation in the Temple, 21–38.
Christ at Nazareth, etc., 39–52.

III.

The public life of our Lord:
The preaching of John, iii. 1–20.
The baptism of our Lord, 21–22.
The genealogy of Joseph, 23–38.
Christ's fast and temptation, iv. 1–13.
Christ returns into Galilee:
His word and works there, iv. 14—viii. 21.
Calms the tempest; the demoniac cured, 22–39.
Jesus returns again to Galilee, viii. 40—ix. 50.
Christ goes to Jerusalem, ix. 51—xix. 27.
His entry into Jerusalem:
Sunday, Monday, Tuesday, Wednesday, } xix. 28—xxii. 6.
Thursday, xxii. 7–65.
Friday, xxii. 66—xxiii. 53.
Saturday, 56.
Sunday, xxiv. 45.

IV.

Discourse before the Ascension, xxiv, 46–50.
The Ascension of our Lord, xxiv. 51–53.

The Fourth Gospel.

Q. Who is the author of the fourth Gospel?

A. St. John, called by the Greek Church, *the Divine.*

Q. When was this Gospel written?

A. The precise date is not known; probably about A. D. 99, as Baronius teaches.

Q. In what language was it written?

A. In Greek.

Q. For whom did St. John write his Gospel?

A. For Christians in general.

Q. Where was it written?

A. The weight of testimony favors Ephesus.

Q. What purpose had St. John in writing?

A. To prove that Jesus was God. "These are written that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in His name" (xx.–31).

Q. What is noticeable in this Gospel?

A. The Apostle's Greek is very pure; he expresses the most profound truths in simple language; it is eminently spiritual and doctrinal; the absence of all of our Lord's parables.

Q. How may we regard this Gospel?

A. As supplementary to the others.

Q. From what source did St. John obtain his knowledge?

A. He narrates what he saw and heard. He expressly states this: "And we saw His glory"; "and Simon Peter followed Jesus, and so did *another disciple*"; "woman, behold thy Son"; "Son, behold Thy Mother"; "and to the other disciple whom Jesus loved."

Q. Does St. John narrate events omitted by the other Evangelists?

A. Yes; the following: The testimony of John the Baptist to Jesus; the miracle at Cana; the first pass-

over; Christ's conference with Nicodemus; John the Baptist's final testimony; our Lord's conversation with the Samaritan woman, and the healing of the ruler's son; the second passover; discourse on the bread of life; the discourses in viii.-ix.-x.; the raising of Lazarus and second anointing by Mary; discourse after the Last Supper; visit of St. Peter and himself to the sepulchre after the Resurrection; our Lord's manifestation to His disciples at the seashore; and the bestowal upon St. Peter of the charge of His sheep.

Q. What has been said of this and the other Gospels?

A. That "the synoptical Gospels contain the Gospel of the Infant Church; that of St. John, the Gospel in its maturity. The first combine to give the wide experience of the many; the last embraces the deep mysteries treasured up by the one."

Q. What does Clement of Alexandria say of St. John's Gospel?

A. "John, the last of all, seeing that what was corporeal was set forth in the Gospels, on the entreaty of his intimate friends, and inspired by the Spirit, composed a spiritual Gospel."

Q. What is Chateaubriand's testimony?

A. "The narrative of St. John has something sweeter and more tender (than the others). In him we really behold the disciple whom Jesus loved; the disciple whom He wished to have with Him in the Garden of Olives during His agony."

Q. How many chapters in St. John's Gospel?

A. Twenty-one.

Synopsis of St. John's Gospel.

I.

The Divinity and Incarnation of Jesus Christ.

The Word was made Flesh, i. 1-14.
The Baptist bears witness, 15-36.
Christ calls His disciples, 37-51.

II.

Christ's first miracle in Cana of Galilee, ii. 1-11.
Christ's journey to Capharnaum, ii. 12.
Christ goes up to Jerusalem, ii. 13—iii. 36.
Christ returns to Galilee through Samaria, iv. 3—54.

III.

Christ enters Jerusalem the second time:
He heals the infirm man, v. 1-9.
Opposition of the Jews, 10-18.
Our Lord's discourse on this occasion, 19-47.
Christ crosses the Sea of Galilee:
He feeds five thousand persons, vi. 3-13.
Christ walks on the water, vi. 19-21.
Christ's great discourse on the Bread of Life at Capharnaum, vi. 26-59.
Unbelief of the disciples, vi. 61–67.
Peter's profession of faith, vi. 69–70.
The feast of the tabernacles, vii. 1–5.
Christ's discourse to His brethren, vii. 6–8.
Christ goes to the feast, vii. 10.
Opposition of the Jews, vii. 11–13.
Christ teaches in the temple, vii. 14–52.
The woman taken in adultery, viii. 3–11.
Jesus answers the Pharisees and justifies Himself, viii. 12–58.
The cure of the blind man, ix.
Christ is the Good Shepherd, x. 1–29.
Opposition of the Jews, x. 31–39.
The resurrection of Lazarus, xi. 1–45.
The chief priests and Pharisees resolve to apprehend Christ, xi. 47-56.
Mary anoints the feet of Christ, xii. 1-8.

IV.

Christ's entry into Jerusalem, xii. 12-19.
Discourse of our Lord, xii. 20-36.
Christ the light of the world, xii. 44-50.

The Last Supper, Thursday, xiii.–xvii.
The betrayal in the garden, xviii. 1-12.
The events of Friday, xviii. 13—xix. 42.
Christ's resurrection and subsequent events, xx.-xxi.

The Acts of the Apostles.

Q. Who is the author of the Acts of The Apostles?

A. St. Luke, who wrote the third Gospel.

Q. Is this certain?

A. Yes; its authorship has never been disputed. Both external and internal evidence are conclusive.

Q. When was it written?

A. About A. D. 63.

Q. Where?

A. At Rome.

Q. In what language?

A. Greek.

Q. Was the title, "The Acts of the Apostles," given to it by St. Luke?

A. It was probably added later, though it is very ancient.

Q. What is the purpose of the Acts?

A. To show that the Paraclete, the Holy Ghost, whom our Lord promised the Father would send, had appeared visibly on Pentecost, and that in consequence of His coming, the gospel was preached to Jew and Gentile, owing to the dispersion of the Apostles. It shows the fulfilment of the prophecy recorded in i. 8.

Q. To whom did St. Luke dedicate this work?

A. To Theophilus.

Q. Who was Theophilus?

A. Probably an influential member of the imperial household.

Q. For whom was the Acts written?

A. For general readers, whether Jew or Gentile Christians.

Q. Whose labors are chiefly recounted?

A. St. Peter's (i.-xii.) and St. Paul's (xiii.-xxviii.).

Q. How may we regard the Acts of the Apostles?

A. As a partial history of the establishment of the Christian Church.

Q. How else may we regard it?

A. As a supplement to the third Gospel.

Q. With what event does the history begin?

A. The Ascension of our Lord.

Q. What is the last event recorded?

A. The arrival of St. Paul at Rome in chains, his first imprisonment.

Q. How many years does the history embrace?

A. About thirty years.

Q. What Roman emperors reigned in this interval?

A. Tiberius, Caligula, Claudius, and Nero.

Q. What peculiarity is noticeable in the Acts?

A. The use of technical terms in writing of diseases.

Q. Was St. Luke an eye-witness of the events he relates?

A. As he was a companion of St. Paul in many of the Apostle's journeys, he must have witnessed the events connected with St. Paul's labors. Of other events he received information from those engaged with the great Apostle at various times, as St. Barnabas, St. Timothy, and St. Silas.

Q. How many chapters in the Acts of the Apostles?

A. Twenty-eight.

Synopsis of the Acts of the Apostles.

I.

The Ascension of our Lord: election of Matthias; the Descent of the Holy Ghost, i.; ii. 4.

II.

St. Peter's first sermon and its fruits, 5-47.

III.

Labors in Jerusalem, Judea, and Samaria:
St. Peter heals the lame man; his discourse on the occasion, iii.
Arrest of St. Peter and St. John, iv.
Death of Ananias and Saphira, v. 1-10.
Imprisonment and release of the Apostles, 18-42.
Ordination of the seven deacons, vi. 1-6.
Zeal and apprehension of St. Stephen, 8-15.
Stephen's speech and martyrdom, vii.
Labors of St. Philip, viii.
Conversion of Saul, ix. 1-30.
Miracles of St. Peter, 32-43.

IV.

Labors in Cæsarea and Antioch:
Conversion of Cornelius, x.
St. Peter's defence of his conduct, xi. 18.
Conversions at Antioch, 19-30.

V.

Herod's persecution; death of St. James, xii. 1-2.
Arrest of St. Peter, 3-6.
Released by an angel, 7-11.
Death of Herod, 21-23.

VI.

Labors amongst the Gentiles:
Vocation and labors of St. Paul and St. Barnabas, xiii xiv.

VII.

The Council of Jerusalem, xv. 1-29.
SS. Jude and Silas at Antioch, 30-34.
Contention between St. Paul and St. Barnabas, 36-39.

St. Paul in Macedonia; scourged and imprisoned, xvi. 9-26.
Baptism of the jailer; release of St. Paul, 27-40.
St. Paul in Thessalonica and Berea, xvii. 1-14.
The Apostle in Athens, 15–32.
His labors in Corinth and Ephesus, xviii.-xix.

VIII.

St. Paul in Macedonia and Ephesus, xx.

IX.

The Apostle visits Jerusalem and is apprehended. xxi.
Relates the history of his conversion; escapes the scourge, xxii.
Before the Council, xxiii. 1-22.
Taken to Cæsarea 23-35.
St. Paul before Felix, xxiv.
Appeals to Cæsar, xxv.
The Apostle's address to Agrippa, xxvi.
Shipwrecked on the voyage to Rome, xxvii.
Arrival at Rome, xxviii.

MIRACLES RECORDED IN THE ACTS.

1. The tongues of fire on Pentecost, ii. 1-4.
2. The cure of the lame man, iii. 2-10.
3. The judgment on Ananias and Saphira, v. 1-10.
4. The Apostles released from prison by an angel, v. 19.
5. Unclean spirits cast out, the palsied and lame healed, viii. 6-8.
6. The Conversion of St. Paul, ix. 3-18.
7. Eneas cured of the palsy, ix. 33-34.
8. Tabitha (Dorcas) raised from the dead, ix. 36-41.
9. St. Peter delivered from prison by an angel, xii. 4-11.
10. Elymas struck blind, xiii. 8-11.

11. St. Paul heals a cripple at Lystra, xiv. 7-9.
12. He casts out a pythonical spirit, xvi. 16-18.
13. The doors of the prison at Philippi opened, xvi. 26-27.
14. Eutychus raised from the dead at Troas, xx. 9-12.
15. A viper fastens to St. Paul's hand without harm, xxviii. 3-6.
16. The father of Publius healed; others also, xviii. 8-9.

PART III.

The Epistles.

THE EPISTLES.

Q. What does epistle mean?

A. Letter.

Q. What are the Epistles of the New Testament?

A. Letters written by Apostles to churches and individuals on matters pertaining to doctrine, church discipline, and personal conduct.

Q. Why were the Epistles written?

A. They took the place of personal instruction. The arduous labors of the Apostles frequently prevented visits to the various churches in person. They were written also as occasion demanded. As discussions frequently arose among the converts, the questions under controversy were submitted to the Apostles for their decision. Again, the primitive Christians were beset by many dangers, especially from false teachers. The Apostles wrote to warn their converts against these, and to urge them to remain steadfast in the faith.

Q. Who are the writers of the Epistles?

A. St. Paul, who wrote fourteen; St. John, who contributed three; St. Peter, who wrote two; and St. James, the Bishop of Jerusalem, and St. Jude, one each.

Q. Is the order of the Epistles, as we have it, of ancient origin?

A. The present order was certainly received in the time of Eusebius, early in the third century, and probably a considerable time before.

THE EPISTLES OF ST. PAUL.

The Epistle to the Romans.

Q. Who is the author of the Epistle to the Romans?

A. St. Paul. Tertius was the amanuensis.

Q. When was the Epistle written?

A. A. D. 58.

Q. In what language did the Apostle write?

A. In Greek, though it was at the same time translated into Latin.

Q. Where was it written?

A. At Corinth.

Q. For whom was it written?

A. For the Christians at Rome.

Q. Who was the bearer of the Epistle?

A. Phebe, who was "in the ministry of the church that is in Cenchre."

Q. What are the chief characteristics of this Epistle?

A. Its strength, clearness, and the sublimity of its matter.

Q. What is the chief topic of the Epistle?

A. That men are saved, not by the works of the Law, but only by the grace of Christ (1).

Q. How many chapters in the Epistle to the Romans?

A. Sixteen.

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(1) There is no conflict of doctrine between this Epistle and that of St. James the Apostle. Both Apostles contended against erroneous doctrines of Jewish converts; both teach the necessity of good works. St. Paul taught that the works of the Law availed nothing to justification, inasmuch as merit is imparted to our works only through faith in Christ. St. James taught that true faith is active, and is manifested in good works. This is also St. Paul's teaching.

Synopsis of the Epistle to the Romans.

I.

Introduction, i. 1-7.

II.

Gives thanks for their faith, 8.

III.

His anxiety to visit them, 9-17.

IV.

The heathens are in a sinful condition, 18-32.

V.

The Jews likewise, ii. 1-27.

VI.

Who is the true Jew, 28-29.

VII.

The great advantages of the Jews, iii. 1-8.

VIII.

Compares them with the Gentiles, 9-20.

IX.

The living faith of Jesus Christ justifies, 21-31 (1).

X.

Abraham was justified by faith and grace, iv. 1-22.

XI.

We also are God's children, 23-25.

XII.

Reasons for our hope in Christ, v. 1-11.

XIII.

Death came through Adam, 12–14.

XIV.

Life came through Christ, 15–21.

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(1) That is, a *faith that worketh by charity*, as the Apostle teaches in his Epistle to the Galatians. v., 6. See also Epistle to the Hebrews, eleventh chapter.

XV.

Christians must die to sin, vi.—vii. 6.

XVI.

We are freed from the guilt of sin by Christ, 7—viii. 17.

XVII.

The Christian's hope, and his love of Christ, 18–39.

XVIII.

Election to grace bestowed also on the Gentiles, ix. 1–29.

XIX.

The obstinacy of the Jews, 30—x. 21.

XX.

Salvation shall come to Israel, xi.

XXI.

Various exhortations, xii.–xiii.

XXII.

We should bear with the weak, xiv.

XXIII.

Christ is our Model in dealing with the weak, xv. 13.

XXIV.

Personal statement, 14–21.

XXV.

Promises to visit them, 22–33.

XXVI.

Salutations, xvi. 1–16.

XXVII.

Warns them against false teachers, 17–20.

XXVIII.

Conclusion, 21–27.

The First Epistle to the Corinthians.

Q. Who wrote the first Epistle to the Corinthians?

A. St. Paul.

Q. Was this the Apostle's first letter to the Church at Corinth?

A. No, for he expressly states that he had previously written them another (v.–9).

Q. When did St. Paul write this Epistle?

A. About A. D. 57.

Q. Where was it written?

A. At Ephesus.

Q. To whom was it addressed?

A. To the Christians in Corinth.

Q. Who were the bearers of the Epistle?

A. Stephanas, Fortunatus, and Achaicus.

Q. What was St. Paul's purpose in writing?

A. The primary purpose of the Apostle was to check the dissensions that existed in the Church at Corinth. Some claimed to be of Paul, some of Apollo, others of Peter, others of Christ. He embraced the opportunity to impart instruction on certain matters of faith and morals, as also of Church discipline.

Q. How many chapters in the first Epistle to the Corinthians?

A. Sixteen.

Synopsis of the First Epistle to the Corinthians.

I.

Dedication, i. 1–3.
Thanksgiving, 4–9.
Exhorts them to unity, 10–11.
The power of the cross in saving the world, 12–31.

II.

The Apostles preached in "spirit and power," ii.

III.

Contentions about their teachers should cease, iii. 1–11.
Their works shall be tried, 12–23.

IV.

The judgments of men on the ministers of Christ, iv.

V.

The incestuous man, v.

VI.

Reproves them for bringing law suits, vi. 1–11.
An appeal for purity, 12–20.

VII.

Instructions on marriage and celibacy, vii.

VIII.

Things offered to idols, viii.—xi. 1.
Women should have their heads covered, 2–16.
Abuses censured, 17–22.
The Blessed Eucharist, 23–34.

IX.

Various spiritual gifts, xii.–xiv.

X.

Christ's resurrection and ours, xv. 1–34.
How we shall rise, 35–58.

XI.

Concerning collections, xvi. 1–4.
He will visit them, 5–9.
Admonitions and salutations, 10–21.
Conclusion and benediction, 22–24.

The Second Epistle to the Corinthians.

Q. Who is the author of the second Epistle to the Corinthians?

A. St. Paul.

Q. When was it written?

A. A. D. 57.

Q. Where did the Apostle write it?

A. In Macedonia.

Q. Who was the bearer of this epistle to the Church at Corinth?

A. Titus.

Q. What is the purpose of the Epistle?

A. To strengthen the reformed in their new life; to show the dignity of the ministers of the Christian dispensation; to warn against false teachers.

Q. What are the chief characteristics of this Epistle?

A. Affectionate in sentiment, sometimes obscure in expression, and has some constructions difficult to understand.

Q. How many chapters in the second Epistle to the Corinthians?

A. Thirteen.

Synopsis of the Second Epistle to the Corinthians.

I.

Dedication, i. 1–2.
Introductory, 3–14.
His failure to visit them due to sickness, 15–23.

II.

The Apostle absolves the incestuous man, ii. 1–11.
His anxiety about Titus, 12–16.

III.

His apostolic ministry, 17. iii.—iv. 6.

IV.

Trials and consolations, 7–v. 21.

V.

Sundry admonitions, vi.—vii. 1.
His affection for and confidence in them, 2–16.

VI.

Concerning collections and almsgiving, viii.–ix.

VII.

Concerning false teachers, x. 1–7.
His own apostolic power, 8–18.

VIII.

Defends his apostleship, xi.

IX.

Relates his vision, xii. 1–6.
Satan assails him, 7–9.
His infirmities, 10–11.
His anxiety concerning them, 12–21.

X.

Threatens to punish when he visits them, xiii. 1–10.
Conclusion and benediction, 11–13.

The Epistle to the Galatians.

Q. Who wrote the Epistle to the Galatians?
A. St. Paul.
Q. When was it written?
A. About A. D. 56.
Q. Where did the Apostle write it?
A. At Ephesus.
Q. To whom was it addressed?
A. To the Christians of Galatia.

Q. What was St. Paul's object in writing?

A. To refute false teachings, and to defend his mission and authority as an Apostle. The teachings of this Epistle are somewhat similar to those in the Epistle to the Romans.

Q. What is the style of the Epistle?

A. Argumentative, and combining affection with severity.

Q. How many chapters in the Epistle to the Galatians?

A. Six.

Synopsis of the Epistle to the Galatians.

I.

Inscription, i. 1–5.

II.

The Apostle's vocation, 6–24.

III.

Reference to the Council of Jerusalem, ii. 1–10.

IV.

Reprehends St. Peter, etc., 11–21.

V.

Blessings do not come by the law, iii. 1–14.

VI.

The spirit comes by faith in Christ, 15—iv. 7.

VII.

We are sons of Abraham, 8–31.

VIII.

Exhortation to preserve their liberty, v. 1–16.

IX.

Works of the flesh and of the spirit, 17—vi. 10.

X.

Conclusion and benediction, 11–18.

The Epistle to the Ephesians.

Q. Who is the author of the Epistle to the Ephesians?

A. St. Paul.

Q. When was it written?

A. About A.D. 62.

Q. Where did St. Paul write it?

A. At Rome, during his first imprisonment.

Q. To whom was it written?

A. To the Church at Ephesus.

Q. Who was the bearer of the Epistle?

A. Tychicus, the apostle's "dearest brother and faithful minister in the Lord."

Q. What was St. Paul's object in writing this Epistle?

A. To teach that Christ is the Head of the Church, and to show the beauty and blessings of unity.

Q. What are the chief characteristics of this Epistle?

A. The sublimity of its doctrines, its profundity of thought and fervid eloquence. It is the grandest of St. Paul's writings.

Q. How many chapters has the Epistle to the Ephesians?

A. Six.

Synopsis of the Epistle to the Ephesians.

I.

Inscription and salutation, i. 1–2.

II.

Blessings received through Christ, the Head of the Church, 3—iii. 21.

III.

Exhortation to unity, iv. 16.

IV.

Exhortation to a Christian life, 17—v. 21.

V.

Various duties, 22—vi. 9.

VI.

Admonitions, 10–20.

VII.

Conclusion and benediction, 21–24.

The Epistle to the Philippians.

Q. Who wrote the Epistle to the Philippians?
A. St. Paul.
Q. When was it written?
A. About A.D. 62.
Q. Where did the Apostle write it?
A. At Rome, while in prison.
Q. To whom was it written?
A. To the Christian inhabitants of Philippi in Macedonia.
Q. Who was the bearer of this Epistle?
A. Epaphroditus, Bishop of Philippi.
Q. What was St. Paul's purpose in writing?
A. To express his gratitude for their kindness to him while in prison; hence the Epistle abounds in expressions of esteem and affection. The Apostle encourages the Philippians to unity, humility, and perseverance, and warns against false teachers, whom he calls dogs and evil workers.
Q. How many chapters in the Epistle to the Philippians?
A. Four.

Synopsis of the Epistle to the Philippians.

I.

Inscription, i. 1–2.

II.

Thanksgiving, 3–11.

III.

Personal statement, 12–26.

IV.

Recommends unity and humility, 27—ii. 18.

V.

Intends to send Timothy as a messenger, 19–30.

VI.

Warnings against false teachers, iii.—iv. 1.

VII.

Exhortation to perseverance, 2–10.

VIII.

Gratitude for their contributions, 11–20.

IX.

Conclusion and benediction, 21–23.

The Epistle to the Colossians.

Q. Who is the author of the Epistle to the Colossians?

A. St. Paul.

Q. When was it written?

A. A.D. 62; about the time he wrote the Epistles to the Ephesians and Philippians.

Q. Where was it written?

A. At Rome.

Q. To whom was the Epistle addressed?

A. To the Christians of Colossa who had been converted to the faith by Epaphras, Bishop of Colossa.

Q. Who were the bearers of this Epistle?

A. Tychicus and Onesimus.

Q. What is the object of the Epistle?

A. To warn the Colossians against false doctrines taught by Jewish teachers, and to urge fidelity to prayer.

Q. What are the chief characteristics of this Epistle?

A. Its beautiful portrayal of the exalted dignity of Christ; its doctrinal similarity to the Epistle to the Ephesians.

Q. How many chapters has the Epistle to the Colossians?

A. Four.

Synopsis of the Epistle to the Colossians.

I.

Salutation and thanksgiving for the graces bestowed upon the Colossians, i. 1–8.

II.

He prays for them; Christ is the Head of the Church, 9–22.

III.

St. Paul is Christ's minister; his love for them, 23—ii. 5.

IV.

Exhortations:
- to remain faithful, 6–7.
- against false philosophy, 8.
- to adhere to Christ, 9–16.
- to die to the world, 18—iii. 4.
- to avoid certain sins, 5–9.
- to put on the new man, 10–11.
- to practise charity, 12–15.
- to love the word of Christ, etc., 16–17.
- to various persons, 18—iv. 1.
- to fidelity to prayer, 2–3.
- to cultivate wisdom, 5–6.
- conclusion and salutations, 7–18.

The First Epistle to the Thessalonians.

Q. Who is the author of the First Epistle to the Thessalonians?

A. St. Paul.

Q. When was it written?

A. A. D. 52 or 53.

Q. Where did St. Paul write it?

A. At Corinth.

Q. What place does it hold in the order of time?

A. It is the first of St. Paul's epistles.

Q. For whom was it written?

A. For the Christians of Thessalonica, the capital of Macedonia.

Q. Why was the Epistle written?

A. To console and strengthen the Thessalonians under persecution, and to inculcate mutual charity and purity of life.

Q. What are the chief characteristics of this Epistle?

A. Its admonitory tone and affectionate exhortations.

Q. How many chapters in the First Epistle to the Thessalonians?

A. Five.

Synopsis of the First Epistle to the Thessalonians.

I.

Dedication, i. 1.

II.

Thanksgiving for the faith of the Thessalonians, 2–10.

III.

How he preached the Gospel to them, ii. 1–16.

IV.

His anxiety to visit them, 17—iii.

V.

Exhortation to purity and charity, iv. 1–12.

VI.

The resurrection of the dead, 13–17.

VII.

The coming of the Lord unexpected, v. 1-11.

VIII.

Various exhortations, 12-22.

IX.

Conclusion and benediction, 23–28.

The Second Epistle to the Thessalonians.

Q. Who wrote the Second Epistle to the Thessalonians?

A. St. Paul.

Q. When was it written?

A. A short time after the first, about A. D. 53.

Q. Where was it written?

A. At Corinth.

Q. What is the object of the Epistle?

A. It is supplementary to the *first*. The Apostle warns the Thessalonians that the day of the Lord had not yet come; that Christ will not come until the appearance of "that wicked one," Antichrist. In this Epistle the Apostle corrects the false views that were drawn from his first Epistle.

Q. How many chapters in the Second Epistle to the Thessalonians?

A. Three.

Synopsis of the Second Epistle to the Thessalonians.

I.

Inscription, i. 1–2.

II.

Thanksgiving for their faith and constancy, 3–10.

III.

The Apostle prays for them, 11–12.

IV.

Antichrist will come before Christ's second advent, ii. 1–4.

V.

The Apostle's words are to be treasured, 5–11.

VI.

Thanksgiving and consolation, 12–16.

VII.

Exhortation to prayer, iii. 1–2.

VIII.

The Apostle's confidence in them, 3–5.

IX.

Warns against disorderly persons and idleness, 6–15.

X.

Conclusion, 16–18.

The Pastoral Epistles.

Q. Which are the Pastoral Epistles?

A. The First and Second Epistles to Timothy and the Epistle to Titus.

Q. Why are they so called?

A. Because the instructions given in them bear chiefly on the duties of the pastoral office.

Q. What says St. Augustine about these Epistles?

A. "He who is engaged in the work of saving souls should often meditate on these Epistles."

The First Epistle to Timothy.

Q. When did St. Paul write this Epistle?

A. About A. D. 66.

Q. What position did Timothy then occupy?

A. He was Bishop of Ephesus.

Q. Where was the Epistle written?

A. In Macedonia.

Q. What is its purport?

A. In general, to instruct Timothy in the duties of a bishop, and to warn him against false doctrines.

Q. What is noticeable in this Epistle?

A. The use of the expression, "a faithful saying."

Q. What well-known text appears in this Epistle?

A. "Impose not hands lightly upon any man."

Q. How many chapters in this Epistle?

A. Six.

Synopsis of the First Epistle to Timothy.

I.

Address to Timothy, i. 1–2.

II.

Instruction to Timothy, 3–11.

III.

Thanksgiving for mercies obtained, 12–17.

IV.

Precept of faith, 18–19.

V.

On prayer and woman's place in church, ii.

VI.

Qualifications of bishops and deacons, iii.

VII.

Warnings against false doctrines, iv. 1–3.

VIII.

Personal advice, 11–16.

IX.

Instruction about widows, v. 1–16.

X.

How priests should rule, 17–20.

XI.

Personal advice, 21–23.

XII.

Instructions to various persons, vi. 1–19.

XIII.

Conclusion, 20–21.

The Second Epistle to Timothy.

Q. When was this Epistle written?

A. About A. D. 67, during the Apostle's second imprisonment.

Q. Where was it written?

A. At Rome.

Q. What event does St. Paul anticipate?

A. His own death.

Q. What is the purpose of the Epistle?

A. To admonish Timothy about the duties of his office; to encourage him in his difficulties; to warn him against those who had fallen away from the faith; to tell Timothy to "make haste to come before winter."

Q. What are the chief characteristics of this Epistle?

A. Submission to the will of Heaven; lofty confidence that the Lord will reward him; a depth of pathos that moves the hardest heart.

Q. How many chapters in this Epistle?

A. Four.

Synopsis of the Second Epistle to Timothy.

I.

Introduction, i. 1–2.

II.

Love and praise for Timothy, 3–5.

III.

Admonition to be courageous and remain firm in the faith, 6–14.

IV.

Examples of apostasy and fidelity, 15–18.

V.

Various exhortations, ii.—iv. 5.

VI.

Foretells his death, 6–8.

VII.

Strengthened and delivered by the Lord, 17–18.

VIII.

Benediction.

The Epistle to Titus.

Q. When was this Epistle written?
A. About A. D. 66.
Q. Where did St. Paul write it?
A. In Macedonia.
Q. What is the design of the Epistle?
A. To instruct Titus in the qualifications necessary in bishops, and in the manner of governing his people.
Q. What is the chief characteristic of this Epistle?
A. The severity of its tone. The Cretians over whom Titus was appointed to rule, were addicted to many vices.
Q. How many chapters in this Epistle?
A. Three.

Synopsis of the Epistle to Titus.

I.

Introduction, i. 1–4.

II.

Divers instructions, 5—iii. 11.

III.

Orders Titus to Nicopolis, etc., 12–14.

IV.

Salutation, 15.

The Epistle to Philemon.

Q. When was this Epistle written?
A. During St. Paul's first imprisonment; between 61–63.
Q. Where was it written?
A. At Rome.
Q. What is the design of the Epistle?
A. To have Onesimus restored to Philemon's favor.
Q. Who was Onesimus?
A. A slave of Philemon.

Q. What was his offence?

A. The Epistle does not specifically state. It is probable, however, he was guilty of theft. He fled to escape punishment.

Q. Where did Onesimus meet St. Paul?

A. At Rome, where he was converted.

Q. What request did the Apostle make of Philemon?

A. That he would receive Onesimus, "not now as a servant, but instead of a servant, a most dear brother."

Q. What are the chief characteristics of this Epistle?

A. Its marvellous tact, sweetness, dignity, notwithstanding its authoritative tone.

Q. What does tradition say of Onesimus?

A. That he became Bishop of Berea in Macedonia.

Q. How many chapters in this Epistle?

A. One, containing 25 verses.

Synopsis of the Epistle to Philemon.

I.

Inscription, i. 1–3.

II.

Commendation of Philemon, 4–7.

III.

Intercedes for Onesimus, 8–21.

IV.

Solicits lodging, 22.

V.

Salutation, 23-25.

The Epistle to the Hebrews.

Q. Who is the author of the Epistle to the Hebrews?

A. St. Paul.

Q. When was it written?

A. No doubt before the destruction of Jerusalem, as the Apostle does not refer to that event; probably between A. D. 61–63.

Q. Where was it written?

A. At Rome, probably, while in prison.

Q. To whom was it written?

A. To the Jewish Christians in Palestine, who were called Hebrews.

Q. What is the design of the Epistle?

A. The Apostle wished to show the superiority of the New Law, or Gospel, over the Old; that Christ excels the ancient prophets and lawgivers, and the pre-eminence of the priesthood of Christ over the Levitical priesthood.

Q. To what class of canonical books does the Epistle to the Hebrews belong?

A. To the deutero-canonical books.

Q. How many chapters in this Epistle?

A. Thirteen.

Synopsis of the Epistle to the Hebrews.

I.

Introduction, i. 1–3.

II.

Christ, the Son, is greater than the angels, 4–14.
Therefore, we should obey Him, ii. 1–4.
Jesus is placed above them, 5–18.

III.

Christ is superior to Moses, iii. 1–6.
Exhortation to faith and obedience, 7–19.

IV.

In Christ the Christian finds rest, iv.

V.

Christ and Aaron, v. 1–10.
Various exhortations, 11—vi. 20.

VI.

Christ is superior to Aaron, vii.

VII.

A heavenly priest, viii. 1–6.
The excellence of the New Testament, viii. 7–13.

VIII.

The Tabernacle of the Old Testament, ix. 1–10.
Christ and the heavenly tabernacle, 11—x. 1–18.

IX.

Exhortation, 19–25.
The danger of falling into sin, 26–31.
They are to remember their "former days," 32—xi. 1.
Testimonies from the ancients to faith, 2—xii. 3.
The advantages of chastisements, 4–17.
The grace of the New Testament and the Law, 18–29.
Admonitions, exhortations, and benediction, xiii.

Chronological Order of St. Paul's Epistles.

TO WHOM WRITTEN.	DATE.	PLACE.
1st and 2d to the Thessalonians,	A. D. 52 or 53.	Corinth.
Galatians,	about 56.	Ephesus.
1st Corinthians,	57.	"
2d Corinthians,	57.	Macedonia.
Romans,	58.	Corinth.
Colossians,	61–63.	Rome.
Ephesians,	61–63.	"
Philippians,	61–63.	"
Philemon,	61–63.	"
Hebrews,	61–63.	"
1st Timothy,	66.	Macedonia.
Titus,	66.	"
2d Timothy,	67.	Rome.

The Catholic Epistles.

Q. How many Catholic Epistles are there?

A. Seven.

Q. Why are they so called?

A. Because they were addressed to the churches in general. Though the Second and Third Epistles of St. John were written to individuals, they are numbered with the Catholic, or General Epistles.

Q. When and by whom was the title Catholic first applied to them?

A. In the fourth century, by Eusebius.

Q. Were they called Catholic by the early Fathers?

A. Origen and Dionysius frequently gave this title to the First Epistle of St. John. Athanasius, Epiphanius, and Jerome accepted seven Epistles, to which they gave the same title.

Q. Is it of faith that the Catholic Epistles are canonical, and were written by the authors whose names they bear?

A. It is of faith, the Councils of Laodicea, III. of Carthage, Florence, and Trent so defining.

Q. What traits, in a word, do the writers of the Catholic Epistles exhibit?

A. St. James, patience and the spirit of prayer; St. Peter, Christian holiness; St. John, charity; St. Jude, sound faith; and these virtues form the topics of their teachings.

The Catholic Epistle of St. James.

Q. Who is the author of this Epistle?

A. St. James, "the brother of the Lord," surnamed the *Less*.

Q. When was the Epistle written?

A. The dates have been variously given between A. D. 45 and 62. It was probably written about A. D. 61.

Q. Where was it written?

A. At Jerusalem, of which city St. James was Bishop.

Q. For whom was it written?

A. For converted Jews: "to the twelve tribes which are scattered abroad."

Q. What was the purpose of St. James in writing?

A. To show that faith without works is dead; that true wisdom comes from God; to warn against certain sins; to show the necessity of patience.

Q. What is to be especially remarked in this Epistle?

A. That our Lord's name occurs but twice; then, however, with profound respect (i. 1; ii. 1).

Q. What are the chief characteristics of this Epistle?

A. Its fearlessness, brusqueness, and vigor; its language is plain; its meaning unmistakable.

Q. Proofs of what sacrament are found in this Epistle?

A. The sacrament of Extreme Unction.

Q. How many chapters in the Epistle?

A. Five.

Synopsis of the Epistle of St. James.

I.

Introduction, i. 1.

II.

Divers exhortations, 2—ii. 13.

III.

Works as well as faith necessary, 14–26.

IV.

Against evil speech, iii.

V.

Against other vices, iv.—v. 6.

VI.

Urges patience and warns against swearing, 7–12.

VII.

On anointing the sick, 13–15.

VIII.

On the confession of sins, 16.

IX.

Perseverance in prayer, 17–18.

X.

The reward for saving souls, 19–20.

The First Epistle of St. Peter.

Q. Was the authorship of this Epistle ever in doubt?

A. No.

Q. Where was it written?

A. Though dated Babylon, it was written at Rome. St. Peter used Babylon figuratively for Rome.

Q. When was it written?

A. About A. D. 45.

Q. In what language was it written?

A. Baronius draws from St. Jerome the inference that it was written in Hebrew. and translated by St. Mark into Latin. The majority of interpreters, however, are of the opinion that it was written in Greek.

Q. For whom was it written?

A. Primarily for the Jewish Christians, "to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia." These were among the first Christians, whom a short time before St. Peter had converted to the faith, and whom he regarded with great affection. Secondarily, for Gentile Chris-

tians, as St. Peter was the chief pastor of both Jewish and Gentile Christians.

Q. What is the purport of the Epistle?

A. It is twofold. First, the Apostle celebrates the wonderful designs of God in the Incarnation of the Divine Word, His Passion and Redemption, and gives thanks for the vocation of the Jews and Gentiles to eternal salvation and glory. Christians should remain steadfast in the faith, and bear all things, even death, for it; wherefore he exhorts all to imitate the example of Christ. Secondly, the Apostle gives rules for Christian conduct. He teaches that Christians are to obey their rulers and magistrates, shows the duties of servants to masters, wives to husbands, young people to their elders, the faithful to their pastors, and, in turn, the duties of masters to servants, etc. He exhorts the faithful to be prudent, charitable, patient, humble, temperate, and vigilant in prayer; he exhorts above all to patience, and brings forth the wonderful example of our Lord.

Q. What are the chief characteristics of this Epistle?

A. Its apostolic spirit, dignity, and authoritative tone, as became the prince of the Apostles.

Q. Who was the bearer of this letter to Asia Minor?

A. Sylvanus, "a faithful brother."

Q. How many chapters does the Epistle contain?

A. Five.

Synopsis of the First Epistle of St. Peter.

I.

Address "to the strangers," etc., i. 1–2.

II.

Thanksgiving for the true faith, and for the promise of eternal life, 3–12.

III.

Various exhortations, 13.—iv. inclusive.

IV.

Counsels to the clergy and laity, v. 1–10.

V.

Glory and empire to Christ Jesus, 11.

VI.

Salutation, 12–14.

The Second Epistle of St. Peter.

Q. Was this Epistle always received as authentic?

A. Doubts were entertained at first as to its authenticity. It was admitted into the canon in A. D. 393, at the Council of Hippo.

Q. When was it written?

A. Probably a short time before St. Peter's death, about A. D. 68.

Q. On what do you base this inference?

A. From the Apostle's own words (i. 14).

Q. Where was the Epistle written?

A. The majority of commentators say at Rome, during St. Peter's imprisonment.

Q. What is the purpose of the Epistle?

A. To admonish the faithful to preserve their faith, and to practice virtue; to warn against false teachers; to prepare them for the Day of Judgment.

Q. What peculiarity has this Epistle?

A. The striking similarity between chapter ii. 1–19, and the Epistle of St. Jude.

Q. What famous text is found in this Epistle?

A. "That no prophecy of Scripture is made by private interpretation."

Q. How many chapters has this Epistle?

A. Three.

Q. In what language was it written?

A. In Greek.

Synopsis of the Second Epistle of St. Peter.

I.

Salutation, i. 1–3.

II.

Urges the practice of virtue, 4–21.

III.

Warns them against false teachers, ii. 1–9.

IV.

Description of false teachers, 10–22.

V.

Warns them against scoffers, iii. 1–9.

VI.

Predicts the sudden coming of the Day of Judgment, 10.

VII.

Exhortation to prepare for the Lord's coming, 11–18.

The First Epistle of St. John.

Q. Has St. John always been regarded as the author of this Epistle?

A. Yes; from the earliest ages.

Q. Is there internal evidence that the Beloved Disciple is the author?

A. Yes; it is found in chapter i., verse 1.

Q. When was it written?

A. The time is not known; probably towards the close of the first century.

Q. For whom was it written?

A. Probably for the Christians in general. Some commentators are of the opinion that the Apostle

wrote for the Christians of Asia, who were under his jurisdiction. It is probable that the doctrines contained in this Epistle had already been communicated orally to those whom he addressed it (ii. 7).

Q. Where was the Epistle written?

A. St. Irenæus and Eusebius say at Ephesus.

Q. What was St. John's object in writing?

A. To show how God's children may be distinguished from those of the devil; to warn against the spirit of Antichrist; to show that the sinner may hope for pardon.

Q. How many chapters in this Epistle?

A. Five.

Q. In what language was it written?

A. In Greek.

Synopsis of the First Epistle of St. John.

I.

Declaration of what he saw and heard, i. 1-5.

II.

Christian practice, 6-7.

III.

Sin, and the sinner's Advocate, 8—ii. 2.

IV.

Obedience and love, 3-17.

V.

Many Antichrists, 18-19.

VI.

Jesus is the Christ, 20-29.

VII.

The love of God and the neighbor, iii.

VIII.

Antichrist, iv. 1-6.

IX.

Love for one another, 7–21.

X.

Faith, v. 1–5.

XI.

The divinity of Christ, 6–12.

XII.

Prayer is heard; sin destroys the soul; Christ is God, 13–21.

The Second Epistle of St. John.

Q. To whom does the name "ancient" refer in the first verse?

A. To the Apostle himself.

Q. When was this Epistle written?

A. The time is unknown; probably about A. D. 99.

Q. Where was it written?

A. Probably at Ephesus.

Q. To whom did St. John write?

A. To the Lady Electa.

Q. Who was Electa?

A No doubt, a woman of great piety and charity.

Q. For what purpose did the Apostle write?

A. To exhort Electa to remain loyal to the faith and to shun false teachers.

Q. How many chapters has this Epistle?

A. One, containing thirteen verses.

Q. In what language was it written?

A. In Greek.

Synopsis of the Second Epistle of St. John.

I.

Address to Electa, 1–4.

II.

Exhortation to love one another, 5.

III.

Commends obedience to God's commandments, 6.

IV.

Exhortation to fidelity to the true faith, 7–9.

V.

Exhortation to reject false teachers, 10–11.

VI.

Salutation, 13.

The Third Epistle of St. John.

Q. When was this Epistle written?

A. The date is not known.

Q. Where was it written?

A. The place also is uncertain; probably at Ephesus.

Q. To whom was it written?

A. To Gaius, the "dearly beloved."

Q. Who was Gaius?

A. Probably a convert of St. John (4), and a layman of some wealth (5).

Q. Why did the Apostle write this Epistle?

A. To praise Gaius for his truthfulness and charity, and to recommend Demetrius.

Q. Whom does St. John censure?

A. One Diotrephes.

Q. How many chapters in this Epistle?

A. One, containing fourteen verses.

Q. What else do you know of this book?

A. It is the shortest in the Bible.

Synopsis of the Third Epistle of St. John.

I.

Address to Gaius, 1–2.

II.

Commends his hospitality, 3–8.

III.

Complains of Diotrephes, 9–10.

IV.

Exhorts Gaius to do good, 11.

V.

Commends Demetrius, 12.

VI.

Peace and salutation, 13–14.

The Catholic Epistle of St. Jude.

Q. Was this Epistle always received as canonical?

A. It was not so regarded in the first ages of the Church.

Q. Whence arose the doubts of its canonicity?

A. 1st. From St. Jude's reference to the contention between the Archangel Michael and the devil for the possession of the body of Moses. 2d. On account of his quoting a prophecy of Enoch.

Q. Is this contention mentioned elsewhere in Scripture?

A. This is the only reference made to it in the Bible.

Q. How is the reference to Enoch's prophecy explained?

A. That St. Jude either quoted from a work known to his readers, or from a prophecy known by tradition.

Q. What striking peculiarity has this Epistle?

A. Its close resemblance in topic and language to the second chapter (1–19) of the Second Epistle of St. Peter.

Q. When was this Epistle written?

A. The precise time is not known. The dates given by scholars range from A. D. 68 to 90. We may infer, however, from the Epistle (17), that few or none of the Apostles, save St. John, were then living.

Q. Where was the Epistle written?

A. The place is unknown; probably in Persia, where St. Jude preached.

Q. For whom was it written?

A. For all Christians, Jewish and Gentile, dispersed throughout the world.

Q What was St. Jude's purpose in writing?

A. It is stated in verse 3.

Q. Against what false teachers does he write?

A. Against the Simonians, Nicolaites and Gnostics.

Q. How many chapters in this Epistle?

A. One, containing twenty-five verses.

Q. In what language was it written?

A. In Greek.

Synopsis of the Book of Jude.

I.

Introduction, 1–2.

II.

Exhortation to defend the faith, 3.

III.

Description of false teachers, 4–16.

IV.

Encourages steadfastness, charity, and mercy, 17–23.

V.

Glory and magnificence to God, 24–25.

The Apocalypse.

Q. Who is the author of the Apocalypse?

A. St. John the Evangelist.

Q. What does Apocalypse mean?

A. It is a Greek word, and signifies revelation.

Q. How does St. John call his work?

A. "The Revelation of the Lord Jesus Christ."

Q. Do the early writers and Fathers refer to the Apocalypse?

A. Yes; Papias, Justin Martyr, Irenæus, Tertullian, Origen, and others refer to, and quote it.

Q. When was it written?

A. Probably about A. D. 96 or 97.

Q. Where was it written?

A. At Patmos, during the Apostle's exile.

Q. To whom was it written?

A. To the Bishops of the seven churches of Asia.

Q. When was it admitted into the canon?

A. At the Council of Hippo, A. D. 392.

Q. What is the chief characteristic of this Book?

A. The many profound mysteries it contains; it is the most mysterious of all the Books of the Bible.

Q. When is it thought that most of its prophecies will be fulfilled?

A. At the end of the world, or at the time of the coming of Antichrist, which event, it is thought, will occur towards the end of the world.

Q. How may we account for the difference of style between the Apocalypse and the Fourth Gospel, the former being of a Hebrew cast, while the latter is Greek?

A. The difference arises from: 1st. Difference of subjects; 2d. From the connection or relation of the prophecies of the Apocalypse with many prophecies of the Old Testament; 3d. The Apostle was in a vision when he received the knowledge of the events he records in the Apocalypse: "I was in the spirit on the Lord's day."

Q. What reward is promised to those who believe in this Book?

A. Consult i. 3.

Q. What will be the punishment of those who shall violate this Book?

A. See xxii. 18-19.

Q. How many chapters in the Apocalypse?

A. Twenty-two.

Synopsis of the Apocalypse.

I.

The title of the Book, i. 1-3.
The dedication, 4-6.
The Apostle is commanded to write to the seven churches in Asia, 9-20.

II.

Letter to the Bishop of Ephesus, ii. 1-7.
" " " " Smyrna, 8-11.
" " " " Pergamus, 12-17.
" " " " Thyatira, 18-29.
" " " " Sardis, iii. 1-6.
" " " " Philadelphia, 7-13.
" " " " Laodicea, 14-22.

III.

A vision of divine glory, iv.

IV.

The opening of the six seals, v.—vi.

V.

The signing of the 144,000 of the twelve tribes, vii.

VI.

The opening of the seventh seal, viii. 1-6.
The six angels with trumpets, 7—ix. 21.
The mighty angel, the little book, and the seventh trumpet, x.—xi.
The woman clothed with the sun, xii. 1-2.
The great dragon, 3-6.
Michael battles with the dragon, 7-12.
The dragon is cast to the earth, 13-18.
The beast with seven heads, xiii. 1-10.
The beast with two horns, 11-18.
The lamb and the 144,000, xiv. 1-5.
The three flying angels, 6-13.
The punishment of the wicked, 14-20.

VII.

The seven angels and the seven vials, xv.
The seven vials are poured out, xvi.
The scarlet-colored beast, xvii.
The fall of Babylon, xviii.—xix. 1-5.
The marriage of the lamb, 6-10.
Christ's victory over His enemies, 11-21.

VIII.

Satan is bound for 1,000 years, xx. 1-3.
The souls of the martyrs in the first resurrection, 4-5.
Christ reigns, 6.
Release of Satan, 7-8.
Antichrist cast into hell, 9-10.
The last judgment, 11-15.

IX.

The New Jerusalem, the triumph of the Church, xxi.—xxii. 5.
Conclusion, 6-21.

PART IV.

Biographical Sketches.

"At once he rose, and left his gold;
His treasure and his heart
Transferred, where he shall safe behold
Earth and her idols part;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches o'er all time and space,
First angel of His Church, first steward of His Grace."

BIOGRAPHICAL SKETCHES.

St. Matthew.

Q. Who was St. Matthew?

A. One of the twelve Apostles, and a Jew of Galilee.

Q. What does Matthew mean?

A. "Gift of Jehovah."

Q. Where is Galilee?

A. It is a district of Palestine, situated on the Mediterranean Sea.

Q. Where did St. Matthew reside?

A. At Capharnaum.

Q. Where is Capharnaum?

A. In upper Galilee, on the northwestern coast of the Sea of Galilee.

Q. By what other name is St. Matthew known?

A. By the name of Levi.

Q. Whose son was he?

A. The son of Alpheus.

Q. What was his occupation?

A. He was a tax-gatherer, or publican.

Q. How were the publicans regarded by the Jews?

A. They were despised, held in disrepute, and considered as engaged in the basest of all occupations.

Q. To which class of tax-gatherers did St. Matthew belong?

A. To the *Portitores,* the actual custom-house officials.

Q. Can you relate the circumstances of his call to the apostolate?

A. Having healed the man sick of the palsy at Capharnaum, "Jesus passed on from thence. and saw a man sitting in the custom-house, named Matthew;

and He saith to him: Follow Me. And he arose up, and followed Him."

Q. What says St. John Chrysostom about St. Matthew's conversion?

A. "St. Matthew was converted to Christ, not from witnessing His miracles nor hearing His preaching, but by the one word, 'Follow Me.'"

Q. In what does St. Matthew excel the other Apostles?

A. 1st. He was the first to write a Gospel. 2d. He portrays, in a more striking manner than the others, the royal dignity of Christ.

Q. What is known of St. Matthew's career subsequent to his call to the apostolate?

A. He labored with the other Apostles in Judea until their dispersion in obedience to our Lord's command to teach all nations. Of his labors subsequent to the dispersion nothing is certainly known. There is a tradition, however, that he evangelized Ethiopia, and there suffered martyrdom. He was put to death by King Hirtacus, because he did not wish the king's daughter, Iphigenia, who had taken a vow of virginity, given in marriage.

Q. What is St. Peter Damian's testimony to St. Matthew?

A. "Among all the great saints who have purchased titles to celestial glory, St. Matthew seems to me to occupy a position of eminence, and to be worthy of a certain primacy of dignity among them."

Q. When does St. Matthew's feast occur?

A. September 21.

St. Mark.

Q. Who was St. Mark?

A. One of the four Evangelists; son of Mary, a pious woman of Jerusalem, and cousin of Barnabas.

Q. Of what nationality was St. Mark?

A. He was a Jew of the tribe of Levi. According to Venerable Bede, he was a member of the Aaronic priesthood.

Q. With what person is he identical?

A. With John Mark spoken of in the Acts of the Apostles.

Q. Was St. Mark an Apostle?

A. He was neither an Apostle nor one of the seventy-two disciples of our Lord.

Q. By whom was he converted to Christianity?

A. By St. Peter.

Q. How does St. Jerome speak of him?

A. As "the disciple and interpreter of St. Peter."

Q. Who were his companions in his various missionary journeys?

A. St. Paul, St. Barnabas, St. Peter, and St. Timothy.

Q. What places were the scenes of his labors?

A. Antioch, Cyprus, Rome, and Alexandria.

Q. What great work did he accomplish at Alexandria?

A. He founded the Church there, which he governed with extraordinary success for nineteen years.

Q. What were his disciples called?

A. *Essæi*, that is, men remarkable for their sanctity. The angelical purity of their lives made them the admiration of all the other churches, and merited the highest encomiums of many of the early writers. They spread throughout Egypt and the Thebais, and flourished for many centuries.

Q. For what was St. Mark's school at Alexandria famous?

A. For the splendid array of bishops, doctors, and martyrs it produced. It was in a highly flourishing condition in the reign of the Emperor Commodus, A. D. 180, under the presidency of St. Pantænus. The Alexandrine school was made illustri-

ous by such names as Titus Flavius Clemens, Origen, Gregory Thaumaturgus, Athenagoras, Athanasius, Basil, and Gregory Nazianzen.

Q. How did St. Mark die?

A. He was crowned with martyrdom. St. Jerome testifies that St. Mark "died in the eighth year of the reign of Nero (A. D. 62), and was buried at Alexandria." Pope Gelasius (492-496) says: "The Evangelist Mark, sent by St. Peter into Egypt, ended his life by a glorious martyrdom." The Roman Martyrology, under date of April 25, contains this record: "At Alexandria the birthday of St. Mark the Evangelist, who, tested for his faith in Christ and bound with cords, was dragged forcibly over rough stones and suffered severely. Then imprisoned he was first comforted by an angelical vision; afterwards our Lord appearing to him, called him to the celestial kingdom in the eighth year of the reign of Nero."

Q. Where are St. Mark's remains preserved?

A. In 827 they were transferred to Venice, and now repose in the great cathedral named in honor of the Evangelist.

Q. When is his feast celebrated?

A. On April 25.

St. Luke.

Q. Who was St. Luke?

A. One of the four Evangelists.

Q. What does Luke mean?

A. "Belonging to Lucania."

Q. How does St. Paul speak of him?

A. As "my fellow-laborer."

Q. Where was he born?

A. At Antioch, in Syria.

Q. What was his profession?

A. He was a physician; "the most dear physician."

Q. In what else was he skilled?

A. He was a painter of some repute. He painted a portrait of the Blessed Virgin, which is still preserved in St. Mary's Church, Rome. On it is this inscription: "One of the seven painted by St. Luke."

Q. By whom was he converted to Christianity?

A. By St. Paul.

Q. In what cities did he labor?

A. In Troas, Philippi, Jerusalem, and Rome. He preached also in Dalmatia and Gallia.

Q. How did he die?

A. The manner of his death is uncertain; according to St. Gregory Nazianzen, he suffered martyrdom.

Q. Where was he buried?

A. The Roman Breviary says that he was buried at Constantinople, to which city his remains, together with those of the Apostle St. Andrew, were translated from Achaia in the twentieth year of the reign of Constantine.

Q. When is his feast observed?

A. On October 18.

St. John.

Q. Who was St. John?

A. An Apostle of our Lord, and one of the four Evangelists.

Q. What does John mean?

A. "Jehovah is gracious."

Q. Whose disciple was he first?

A. He was a disciple of John the Baptist.

Q. Whose son was he?

A. He was a son of Zebedee and Salome. He was a brother of the Apostle St. James.

Q. What was his occupation?

A. He was a fisherman.

Q. How old was he when called to the apostolate?

A. About twenty-five years of age.

ST. JOHN, Evangelist.

Q. What special distinctions did he enjoy?

A. He was the youngest of the Apostles, and "the disciple whom Jesus loved."

Q. What name did our Lord give to John and his brother James?

A. "Boanerges, which is, the sons of thunder."

Q. For what was John conspicuously noted?

A. For his virginity.

Q. Did this bring him any special distinction?

A. St. Jerome says: "Thus Jesus confided in His last moments His Virgin Mother to the care of the virgin disciple."

Q. Of what great events in the life of our Lord was John a witness?

A. He was present when Christ raised the daughter of Jairus from the dead; when our Lord was transfigured on Mount Tabor; when Jesus predicted the destruction of the temple; when Christ was betrayed by Judas; and at the Crucifixion.

Q. Was St. John ever reproved by our Lord?

A. Yes; on three occasions. 1st. When with his brother James he asked to bring down fire from heaven to punish the Samaritans. 2d. When John asked that he and James might sit, one on the right hand and one on the left, of our Lord's royal throne. 3d. When he complained that a miracle had been performed by one who was not an Apostle.

Q. What is related of St. John at the Last Supper?

A. That his head rested on the sacred breast of our Lord.

Q. Can you mention some of the events of his life after the day of Pentecost?

A. He was with St. Peter when the miracle was performed on the lame man at the gate of the temple; his constancy before the Sanhedrim; he was present at the Council of Jerusalem.

Q. Where was the principal scene of his labors?

A. Ephesus, a city of Asia Minor.

Q. Did St. John suffer persecution?

A. In the reign of the Emperor Domitian he was taken to Rome and cast into a cauldron of boiling oil, from which he came unhurt. He was then banished to the island of Patmos.

Q. Where is Patmos?

A. In the Agean Sea, or Archipelago.

Q. What remarkable event transpired at Patmos?

A. St. John's vision of our Lord, when many future events were revealed to him. During his exile here he wrote an account of this vision in the Apocalypse.

Q. How long did St. John remain at Patmos?

A. On the accession of the Emperor Nerva, A. D. 96, he returned to Ephesus, where he died during the reign of Trajan.

Q. When is the feast of St. John commemorated?

A. On December 27.

The Blessed Virgin.

Q. Who was the Blessed Virgin?

A. Mary, the mother of our Lord Jesus Christ.

Q. Of what tribe was she?

A. Of the tribe of Judah.

Q. From what king was she descended?

A. King David.

Q. What relatives are mentioned in the Gospel?

A. Her sister, Mary of Cleophas, and her cousin, Elizabeth, the mother of John the Baptist.

Q. Who were her parents?

A. Joachim and Anne.

Q. Who announced to Mary that she was to become the mother of God?

A. The Angel Gabriel.

Q. Where did Mary reside at this time?

A. At Nazareth.

Q. How did Mary receive the angelic message?

A. With sentiments of profound humility.

Q. Whom did Mary visit, and what song did she compose?

A. Elizabeth, the mother of John the Baptist; the *Magnificat.*

Q. Where did Mary give birth to the Lord?

A. In a stable at Bethlehem.

Q. What prophecy was then fulfilled?

A. The prophecy of Micheas (v. 2).

Q. After the birth of her Son, what did Mary do to fulfil the law?

A. Jesus is circumcised, presented in the temple, and she herself is purified.

Q. After the return from Egypt, where did Mary reside?

A. At Nazareth, with Jesus and Joseph.

Q. What event is recorded of Mary when Christ was twelve years old?

A. With Jesus and Joseph she went up to Jerusalem to celebrate the pasch. Jesus remained disputing with the doctors in the temple. Mary sought Him sorrowing, and having found Him in the temple, said: "Son, why hast Thou done so to us? Behold, Thy father and I have sought Thee sorrowing."

Q. How often is Mary mentioned in Scripture after our Lord began His public ministry?

A. Four times: 1st. In relation to Christ's first miracle at Cana of Galilee. 2d. When she sought "to speak to Him." 3d. During the Crucifixion. 4th. With the Apostles, after the Ascension. Reference is made to her twice: 1st. Matt. xiii. 55. 2d. By the "woman from the crowd." (Luke xi. 27.)

Q. Is anything definite known of her after the descent of the Holy Ghost?

A. No; but it is traditional that she lived with St. John at Ephesus, where she died.

Q. What is the belief of the Church about Mary after her death?

A. That she was taken up, bodily, into Heaven.

Q. What feast commemorates this belief?

A. The feast of the Assumption, August 15.

Q. What is the teaching of the Church about Mary's conception?

A. That she was, by a divine privilege, exempted from the stain of original sin from the first instant of her conception.

Q. What is this dogma called?

A. The Immaculate Conception.

Q. When is this feast celebrated?

A. On December 8.

Q. When was this dogma promulgated?

A. December 8, 1854, by Pope Pius IX.

Q. What are the chief traits of Mary's character?

A. Extraordinary faith, profound humility, absolute submission to the will of Heaven inviolate chastity, patience, and tenderness.

St. Joseph.

Q. Who was St. Joseph?

A. The spouse of the Blessed Virgin, and the foster father of Jesus Christ.

Q. What does Joseph signify?

A. "He shall add."

Q. From whom was he descended?

A. From King David.

Q. How does St. Matthew speak of St. Joseph?

A. As "a just man."

Q. What was his occupation?

A. He was a carpenter.

Q. Was Joseph favored by angelic visitations?

A. Yes; on two occasions: 1st. When he was bidden not to fear to take Mary as his wife. 2d. When he was informed that Herod sought to kill the Child.

Q. Where did St. Joseph reside?

A. At Nazareth, with Jesus and Mary.

Q. When and how did St. Joseph die?

A. The time and manner of his death are not known. It is probable, however, that he died before the crucifixion of our Lord.

Zachary.

Q. Who was Zachary?

A. The father of John the Baptist, and a priest of the Course of Abia.

Q. What is the meaning of Zachary?

A. "Whom Jehovah remembers."

Q. Where was Zachary's home?

A. "In the hill country, in a city of Juda."

Q. What duty was assigned to Zachary in the temple?

A. To offer incense.

Q. What happened, one day, when Zachary was discharging this function?

A. An angel appeared to him, and foretold that his wife would bear him a son.

Q. Who was the angel?

A. Gabriel.

Q. How did Zachary receive the angel's message?

A. In doubt.

Q. What befell him in consequence of his doubt?

A. He was stricken dumb, and remained so until the circumcision of his son.

Q. What transpired during this ceremony?

A. A dispute having arisen as to the name to be given the child, Zachary called for writing materials, and wrote: "John is his name."

Q. What then happened?

A. Immediately Zachary's tongue was loosed, and he burst forth into that sublime hymn of praise and thanksgiving, the *Benedictus*.

Elizabeth.

Q. Who was Elizabeth?
A. The wife of Zachary.
Q. What does Elizabeth mean?
A. "To whom God is the oath."
Q. From whom was Elizabeth descended?
A. From Aaron, the brother of Moses.
Q. To whom was she related?
A. She was a cousin of the Blessed Virgin.
Q. What transpired during Mary's visit to Elizabeth?
A. When she heard Mary's salutation, the infant leaped in her womb, and she was filled with the Holy Ghost.
Q. How did she address Mary?
A. As "the Mother of my Lord."
Q. What says St. Luke about Zachary and Elizabeth?
A. That "they were both just before God, walking in all the commandments and justifications of the Lord without blame."

St. John the Baptist.

Q. Who was St. John the Baptist?
A. The precursor of our Lord, the son of Zachary and Elizabeth.
Q. Who predicted the coming of John?
A. The prophet Malachias.
Q. What says the prophet?
A. "Behold, I send My Angel, and he shall prepare the way before My face."
Q. Who else foretold his birth?
A. The Angel Gabriel.
Q. What is said of John before his birth?
A. That he leaped in his mother's womb when the Blessed Virgin saluted her.

Q. From whom did he receive his name?

A. From the angel.

Q. What extraordinary privilege did John enjoy?

A. He was "filled with the Holy Ghost even from his mother's womb."

Q. What was his mission?

A. To convert the children of Israel to God; to precede the Messias "in the spirit and power of Elias"; to bring wisdom, and "to prepare unto the Lord a perfect people."

Q. Where did John dwell until his manifestation?

A. "In the deserts," west of the Dead Sea.

Q. Where did he begin to preach and to baptize?

A. In the country about the Jordan.

Q. Whom, amongst others, did John baptize?

A. Jesus Christ.

Q. Why was our Lord baptized by John?

A. "To fulfil all justice."

Q. What was John's testimony to Christ?

A. "Behold the Lamb of God. Behold Him who taketh away the sin of the world."

Q. Did John continue to exercise his ministry after the baptism of Jesus?

A. Yes. (St. John iii. 23; iv. 1.)

Q. What information did John seek from Christ?

A. Having heard in prison of the fame of Jesus, he sent messengers to inquire: "Art Thou He that art to come, or look we for another?"

Q. Did John perform any miracles?

A. No; "John indeed did no sign."

Q. What is John's last testimony to Christ?

A. It is recorded in the third chapter of St. John's Gospel.

Q. Whose displeasure did John incur?

A. That of Herod Antipas.

Q. Why?

A. Because John reproved him for taking his brother's wife, Herodias.

Q. How did Herod punish John?

A. He imprisoned him in the castle Macherus, on the shore of the Dead Sea.

Q. What was John's fate?

A. He was beheaded by order of Herod.

Q. Can you relate the story of his martyrdom?

A. A great feast was given in honor of Herod's birthday, at which were present the principal men of the kingdom. After the feast, Salome, the daughter of Herodias, danced before the king and his guests. She so pleased the Herod that he promised to give her whatever she asked, even if it were half of his kingdom. After a consultation with her mother, Salome demanded the head of John. Herod was grieved at her request, but on account of his oath, feared to refuse. The head of John was brought in on a platter, and exhibited to the king and his guests.

Q. What was our Lord's testimony to John?

A. That "amongst those that are born of women, there is not a greater prophet than John the Baptist."

Q. When does his feast occur?

A. On June 24.

"Ask the very soul of Peter, and it shall undoubtedly make you, itself, this answer:—My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those crystal tears, wherewith my sin and weakness was bewailed, have procured my endless joy; my strength hath been my ruin, and my fall my stay."

ST. PETER, Apostle.

Pl. 12.

St. Peter.

Q. Who was St. Peter?
A. One of the Twelve, and chief of the Apostles.
Q. What does Peter signify?
A. It is the Greek word for "rock."
Q. What was his original name?
A. Simon.
Q. Who was his father?
A. Jonas.
Q. With whom was he called to be a disciple?
A. With his brother, Andrew.
Q. What was Peter's occupation?
A. He was a fisherman.
Q. Where did he reside?
A. At Capharnaum.
Q. When was the name Peter bestowed upon him?
A. When our Lord called him.
Q. Did Christ afterwards confirm this surname?
A. Yes; when Simon made his remarkable profession of faith in the divinity of Christ.
Q. What were Peter's words?
A. "Thou art Christ, the Son of the living God."
Q. What was implied in bestowing this name on Peter?
A. That next to Christ, Peter was to be the principal foundation stone of the Church, its chief pastor, and supreme ruler. He was to possess and exercise the plentitude of spiritual power symbolized by the keys.
Q. With whom is St. Peter generally associated in the Gospels?
A. With James and John, and with them witnessed some of the greatest events in the life of our Lord.

Q. What rank has St. Peter in the lists of the Apostles given by the Evangelists?

A. He is always mentioned first. Christ always addressed him as Chief of the Apostles, and St. Peter frequently speaks in their name.

Q. Was St. Peter ever rebuked by our Lord?

A. Yes; on one occasion when Christ said to him: "Go behind Me, Satan, because thou savorest not the things that are of God, but that are of men." (Mark viii. 33.)

Q. What occasioned these words?

A. St. Peter's opposition to our Lord's passion.

Q. Did St. Peter manifest at any time a want of faith?

A. Yes; when he attempted to walk upon the waters to meet our Lord.

Q. What happened then?

A. He was sinking, when Christ stretched forth His hand and saved him.

Q. What prediction did our Lord make about St. Peter?

A. That he would deny Him thrice.

Q. Was the prediction fulfilled?

A. Yes; St. Peter denied his Master thrice in the house of the high-priest.

Q. What happened after the third denial?

A. Our Lord looked on St. Peter, who went out and wept bitterly.

Q. When did Christ give public testimony of His forgiveness?

A. When, after His resurrection, He conferred upon St. Peter supremacy over the whole Church.

Q. Can you relate the circumstances of this great event?

A. It took place at the Sea of Galilee. Seven Apostles had dined with Christ on the shore. Our Lord had asked Peter twice the question: "Simon, lovest thou Me more than these?" To which Simon

replied: "Yea, Lord, Thou knowest that I love Thee." On each occasion Christ said to him: "Feed My lambs." Having asked the same question the third time, and receiving from Peter the reply: "Lord, Thou knowest all things; Thou knowest that I love Thee," Christ said to him: "Feed My sheep."

Q. What prediction did our Lord then utter?

A. The manner of Peter's death.

ST. PETER.—*Continued.*

Q. What was St. Peter's position after the Ascension of Christ?

A. He was the head of the Apostles.

Q. Can you relate some instances wherein he exercised his supremacy?

A. 1st. He ordered the election of an Apostle to succeed Judas. 2d. He delivered the first sermon. 3d. He performed the first miracle after the Ascension, the healing of the lame man. 4th. He was the agent who brought judgment upon Ananias and Saphira.

Q. Whither did St. Peter go to confirm converts to the faith?

A. To Samaria, to impose hands on Philip's converts.

Q. Whom did St. Peter meet there?

A. Simon Magus, who sought to buy the power to impart the Holy Ghost.

Q. How did St. Peter treat his proposal?

A. He indignantly rejected it, and administered to Simon a severe rebuke, saying, among other things: "I see thou art in the gall of bitterness and in the bonds of iniquity."

Q. When did St. Peter meet St. Paul?

A. About three years after his meeting with Simon Magus. Paul went to Jerusalem to see Peter, with whom he remained fifteen days.

Q. What duty principally devolved upon St. Peter at this time?

A. That of visiting all the churches in his capacity of chief of the Apostles. (Acts ix. 32.)

Q. What miracles did he perform during his visitations?

A. The healing of Eneas of the palsy, and the raising of Tabitha to life.

Q. What prominent Gentile did St. Peter receive into the Church?

A. Cornelius the centurion. God made known to Peter by means of a vision His wish that the gospel should be preached to the Gentiles represented by Cornelius.

Q. Was Peter's action in receiving Cornelius commended by his brethren?

A. No; when he returned to Jerusalem they "contended with him," so that he was obliged to defend himself. His brethren joyfully submitted "and glorified God."

Q. Where did St. Peter first establish his Episcopal See?

A. "At Antioch, where the disciples were first named Christians."

Q. How long did he reside at Antioch?

A. Seven years.

Q. Where did he preach the faith during this period?

A. In Pontus, Galatia, Bithynia, Cappadocia, and Asia Minor.

Q. To what city did he transfer his residence?

A. To Rome, A. D. 42, in the second year of the reign of Claudius.

Q. How many years did St. Peter reside in Rome?

A. Twenty-five.

Q. What famous sentence had its origin in this fact?

A. "Thou shalt not see the years of Peter," pronounced at the coronation of the Popes.

Q. What famous see was founded at his instance?

A. Alexandria, by St. Mark.

Q. Can you relate the facts of his martyrdom?

A. He was immured in the Mamertine prison, and while there converted his jailers, Processus and Martinianus. He was scourged, and finally crucified with his head downwards, on Mount Janiculum, June 29, A. D. 67. St. Peter's Church and the Vatican palace are built over the spot of his martyrdom.

Q. What beautiful tradition has come down to us about the death of St. Peter?

A. That the Apostle, yielding to earnest entreaties of the faithful, escaped from his prison at night. Passing along the Appian Way, he met our Lord entering the city, carrying a heavy cross. St. Peter addressed him: "Lord, whither art Thou going?" Our Saviour replied: "I am coming to Rome to be cruci-

Sermons, Addresses, and Prayers of St. Peter as Recorded in the Acts of the Apostles.

On the selection of a successor to Judas, ...	I.	15-22
On Pentecost Sunday, ...	II.	14-40
In the temple, ...	III.	12-26
Before the Council, ...	IV.	8-12
To Ananias and Saphira, . .	V.	3-4-8-9
To the Council, ...	V.	29-32
On the election of deacons, .	VI.	2-4
To Simon Magus.	VIII.	20-23
Defends his reception of the Gentiles into the Church, . .	XI.	4-17
At the Council of Jerusalem, .	XV.	7-11
Prayer for the choice of Judas' successor, ...	I.	24-25
Prayer for fearlessness in preaching God's word, ...	IV.	24-30

fied again." St. Peter understood that it was our Lord's wish that he should return and suffer death. Accordingly he retraced his steps and surrendered himself to his jailers. A church called *Domine, quo vadis* now marks the spot where this meeting is said to have taken place.

Q. When does St. Peter's feast occur?

A. On June 29.

Q. What other feast is celebrated in his honor?

A. The feast of "St. Peter's Chair at Rome," January 18.

St. Paul.

Q. Who was St. Paul?

A. "An Apostle of Jesus Christ."

Q. How was he known before his conversion?

A. As Saul.

Q. Where was he born?

A. In Tarsus of Cilicia.

Q. From whom was Paul descended?

A. From Abraham, and of the tribe of Benjamin.

Q. How does Paul describe himself?

A. As "a Hebrew of the Hebrews."

Q. Of what city did he claim citizenship?

A. Rome.

Q. Whence did he derive this privilege?

A. Probably from some of his ancestors, who had rendered distinguished service to Rome.

Q. Was Paul an educated man?

A. He was highly educated, well versed in the Jewish law and in heathen literature.

Q. What famous person was his preceptor?

A. Gamaliel.

Q. What trade did Paul learn?

A. That of tent-making.

Q. To what sect among the Jews did Paul belong?

A. To the Pharisees.

Q. What was Paul's disposition towards Christianity before his conversion?

A. He bitterly opposed it: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth."

Q. Can you narrate some instances of his persecuting spirit?

A. 1st. He consented to the death of St. Stephen. 2d. He "made havoc of the church, entering in from house to house, and dragging away men and women, committed them to prison." 3d. Addressing King Agrippa, he said: "And oftentimes punishing them (Christians) I compelled them to blaspheme; and being yet more mad against them, I persecuted them even unto foreign cities." 4th. He had obtained authority from the high-priest to go to Damascus that he might bring the Christians "bound from thence to Jerusalem to be punished."

Q. What event occurred when Saul was on his way to Damascus?

A. He was miraculously converted.

Q. Where will we find the history of this extraordinary event?

A. In the twenty-second chapter of the Acts of the Apostles.

Q. When did his conversion take place?

A. About four years after our Lord's death.

Q. For what people was he specially chosen?

A. For the Gentiles: "Go, for unto the Gentiles afar off do I send thee."

Q. Where did Paul abide after his conversion?

A. He remained at Damascus for three years, preaching the Gospel.

Q. Will you summarize the subsequent events in the life of the Apostle?

A. The subsequent events of St. Paul's life are summarized as follows:

A. D.

First journey to Jerusalem; visits Tarsus, his natal city, and Antioch. 40

Second journey to Jerusalem accompanied by Barnabas, to furnish relief on account of the famine predicted by Agabus..... 44

Paul with Barnabas, sent by the Holy Ghost, visits Cyprus, Antioch in Pisidia, Iconium, Lystra, Derbe, and Perge, then returns to Antioch in Syria..... 45-49

He attends the Council of Jerusalem; with Barnabas and Titus he makes his third journey to Jerusalem; returns to Antioch; dissension between Paul and Barnabas, and their separation.... 50

Paul's second journey, in which he visits Asia Minor, Cilicia, Troas, Philippi, Thessalonica, Berea, Athens, and Corinth. During this journey Christianity was introduced into Europe. 51

Paul remains at Corinth eighteen months.... 52-53

From Ephesus he makes his fourth journey to Jerusalem; returns to Antioch; third tour of the churches..... 54

Paul dwells at Ephesus for three years..... 57

He departs from Ephesus to Macedonia..... 57

Visits Corinth; makes his fifth journey to Jerusalem; is sent to Cæsarea a prisoner.. 57-58

Imprisonment at Cæsarea; addresses Felix, Festus, and Agrippa..... 58-60

Paul is sent to Rome, and is shipwrecked at Melita, now Malta, where he remains three months; arrival at Rome, where he was a prisoner for two years..... 61-63

Q. Where did St. Paul labor after his liberation from prison?

A. According to reliable witnesses he went to Spain, whither he intended to go before his incarcer-

ation. (Rom. xv. 24-28.) St. Clement of Rome, who was contemporaneous with St. Paul, informs us "that Paul was the herald of the Christian faith to the whole world, and penetrated even to the limits of the West." He returned to Ephesus and Macedonia, and stopped a short time on the Island of Crete, where he installed Titus as Bishop. He visited also Nicopolis, Corinth, Troas, and Miletus, returning with St. Peter, whom he had met at Corinth, to Rome, A. D. 66.

Q. Will you narrate the facts of his martyrdom?

A. He was imprisoned by Nero. Being brought before the governor of Rome he courageously professed his faith, and according to very ancient writers, predicted the destruction of Jerusalem. On June 29, A. D. 67, he was beheaded. The exact spot of his martyrdom is now seen a little beyond the Basilica of *St. Paul outside of the walls.* The place is marked by the Church of the Three Fountains, so named from the tradition that when the head of the Apostle was severed from his body, it made three bounds, springs issuing from the places it had touched.

Discourses of St. Paul as Recorded in the Acts of the Apostles.

Rebukes Elymas, . .	XIII.	10-11
In the synagogue in Antioch in Pisidia, . . .	"	16-47
At Lystra, . . .	XIV.	14-16
To the Athenians, . .	XVII.	22-31
To the clergy of Ephesus at Miletus, . . .	XX.	18-35
Relates the history of his conversion, . . .	XXII.	1-21
Before the Council, . .	XXIII.	1-6
Before Felix, the governor,	XXIV.	10-21
Before Agrippa, . .	XXVI.	1-29
To the Jews at Rome, . .	XXVIII.	17-20; 23-28

Q. How can you sum up the character of the great Apostle to the Gentiles?

A. In his own words: "I became all things to all men, that I might save all."

Q. When does his feast occur?

A. On June 29.

St. Andrew.

Q. Who was St. Andrew?

A. An Apostle of our Lord, and one of the first called.

Q. Who was his brother?

A. Simon Peter.

Q. What does Andrew mean?

A. "Manly."

Q. Of what city was he?

A. Of Bethsaida in Galilee. (John i. 44.)

Q. Whom did he first follow?

A. John the Baptist. (John i. 40.)

Q. What was his occupation?

A. He was a fisherman.

Q. How did Andrew become a disciple of Christ?

A. Hearing John the Baptist say the second time: "Behold the Lamb of God," Andrew and another disciple left John and "followed Jesus." (John i. 37.)

Q. Whom did Andrew bring to our Lord?

A. "His brother Simon."

Q. Where did Andrew preach the faith of Christ?

A. According to the Roman Breviary, the Apostle was first assigned to Scythia; he then entered Epirus and Thrace, where by his teaching and miracles, he converted many to Christ. He visited also Patræ in Achaia, where his labors were also crowned with success. Here he was opposed by the Proconsul Ægeas, who was severely reprimanded by the Apostle. Angered at the courage and constancy of Andrew, Ægeas commanded him to be cast into pris-

on. The people would have liberated him, but Andrew implored them to desist from their purpose, lest he be deprived of the crown of martyrdom. Summoned shortly after before the tribunal of judgment, Ægeas commanded that he be crucified in imitation of his divine Master. On beholding the instrument of death, Andrew cried out with joy: "O good cross! made beautiful by the limbs of the Lord, so long desired, so warmly loved, so constantly sought, and now prepared for my anxious soul; receive me from among men, and return me to my Master, that He who redeemed me through thee may now accept me from thee!" Affixed to the cross, he remained alive for two days, during which he preached the faith of Christ without intermission. His remains were first taken to Constantinople, under the Emperor Constantine, but were afterwards translated to Amalfi. During the reign of Pope Pius II., his head was brought to Rome, where it was reverently placed in the Basilica of St. Peter.

Q. When is the feast of St. Andrew observed?
A. On November 30.

St. Barnabas.

Q. Who was St. Barnabas?
A. An Apostle of our Lord.
Q. Was he one of the Twelve?
A. No; he was an early convert to Christianity.
Q. What was Barnabas' original name?
A. Joseph.
Q. Of what tribe was he?
A. He was "a Levite, a Cyprian born."
Q. What does Barnabas signifiy?
A. "The son of consolation."
Q. By whom was he surnamed Barnabas?
A. By the Apostles.

Q. What is related of him in Acts iv. 37?

A. That he sold his land, and gave the price of it to the Apostles.

Q. Whom did Barnabas introduce to the Apostles?

A. Saul of Tarsus.

Q. What is the first recorded missionary journey of Barnabas?

A. He was sent by the churches to Antioch.

Q. What says the Scripture of him in this connection?

A. That "he was a good man, and full of the Holy Ghost and of faith."

Q. Whom did Barnabas bring to Antioch to assist him?

A. Saul of Tarsus.

Q. How long did they remain there?

A. "A whole year."

Q. Whence were Barnabas and Saul sent forth by the Holy Ghost to preach? (Acts xiii.)

A. From Antioch.

Q. What were the words of the Holy Ghost?

A. "Separate me Saul and Barnabas, for the work whereunto I have taken them."

Q. Whither did the Holy Ghost send them?

A. To Seleucia; thence to Cyprus, and many other places.

Q. Whom did they meet at Paphos?

A. The magician, Bar-jesu.

Q. Whither did they go from Paphos?

A. They passed through Perga, and came to Antioch in Pisidia.

Q. What happened to them at Antioch?

A. The Jews excited the people against them, and they were expelled from the city.

Q. To what city did they betake themselves?

A. To Iconium.

Q. What happened there?

A. Their teachings divided the city, and lest they

might be stoned, they fled to Derbe and Lystra, "cities of Lycaonia."

Q. What name was given to Barnabas at Lystra?

A. Jupiter.

Q. What did Paul and Barnabas on this occasion?

A. They prevented sacrifices being offered to them, as the people looked upon them as gods.

Q. Why were they so regarded?

A. Because Paul wrought a miracle.

Q. What cities did they afterwards visit?

A. Derbe, Lystra, Iconium, and Perge; from there they went to Attalia, thence to Antioch.

Q. On what mission were Barnabas and Paul sent?

A. They were sent to Jerusalem to assist in adjusting the question relating to the circumcision of Gentile converts.

Q. What is the last scriptural notice we have of Barnabas?

A. That he and Paul had a discussion over taking Mark with them in their second journey. Barnabas separated from Paul, and taking Mark with him, sailed to Cyprus.

Q. When and how did Barnabas die?

A. About the seventh year of the reign of Nero, he received the martyr's crown at Cyprus. His body was found on this island during the reign of the emperor Zeno. On his breast was the Gospel of St. Matthew transcribed by his own hand.

Q. When is his feast celebrated?

A. On June 11.

St. Philip.

Q. Who was St. Philip?

A. One of the twelve Apostles.

Q. Where did he reside?

A. In Bethsaida. (John i. 44.)

Q. What does Philip mean?

A. "Lover of horses."

Q. Of whom was Philip first a disciple?

A. Of John the Baptist.

Q. What rank does he always hold in the list of the Apostles?

A. He is always mentioned fifth.

Q. Where did our Lord find Philip?

A. In Galilee.

Q. What did Jesus say to him?

A. "Follow Me."

Q. Whom did Philip find and bring to Christ?

A. Nathanæl, or Bartholomew.

Q. Can you relate the conversation between them?

A. Philip said: "We have found Him of whom Moses in the law and the prophets did write, Jesus the Son of Joseph of Nazareth. And Nathanæl said to him: Can anything of good come from Nazareth? Philip saith to him: Come and see." (St. John i. 45-46.)

Q. Do the Gospels contain any other specific reference to him?

A. In St. John's Gospel, vi. 5-7; xii. 21-22; xiv. 8.

Q. What say the Acts of the Apostles about him?

A. That he was with the disciples at Jerusalem after the Ascension. (i. 13.)

Q. What is traditional regarding his labors and death?

A. That he preached the gospel in Scythia and Phrygia, and was crucified at Hierapolis. His body was interred there, but was afterwards translated to Rome, where it was placed beside the body of St. James the Less, in the Basilica of the twelve Apostles.

Q. When is St. Philip's feast observed?

A. On May 1.

"So did Nathanæl, guileless man,
At once, not shame-fac'd or afraid,
Owning Him God, who so could scan
His musings in the lonely shade."

St. Nathanæl, or Bartholomew.

Q. Who was Nathanæl?
A. An Apostle of our Lord.
Q. What does Nathanæl mean?
A. "Gift of God."
Q. Of what town was he?
A. Of Cana in Galilee.
Q. With whom is Nathanæl identified?
A. With Bartholomew.
Q. What evidence have you for this statement?
A. St. John mentions Nathanæl on two occasions (i. 47 and xxi. 2), but never speaks of Bartholomew; whereas, St. Matthew (x. 3), St. Mark (iii. 18), and St. Luke (vi. 14) mention Bartholomew, but not Nathanæl.
Q. What is the explanation?
A. That Nathanæl was the proper name, and Bartholomew the surname.
Q. What does Bartholomew mean?
A. "Son of Tholmai." The name, therefore, would be in English. Nathanæl, son of Tholmai.
Q. Who brought Nathanæl to our Lord?
A. The Apostle Philip.
Q. What did Christ say of Nathanæl?
A. "Behold an Israelite, indeed, in whom there is no guile."
Q. What said Nathanæl?
A. "Whence knowest Thou me?"
Q. When Christ told him that He saw him under the fig-tree before Philip called him, what answer did Nathanæl make?
A. "Rabbi, Thou art the Son of God; Thou art the King of Israel." (John i. 47-49.)
Q. In what countries did St. Nathanæl labor?
A. After the dispersion of the Apostles he went to India, where he converted many to the Christian faith. He preached afterwards in Greater Armenia,

where he converted Polymius, the king, his wife, and twelve cities. His success aroused the envy of the pagan priests, who prejudiced Astyages, the king's brother, against the Apostle. He was flayed alive, then beheaded. His remains were interred at Albonoplis, a city of Greater Armenia, where he was martyred. His body was afterwards transferred to the island of Lipara; again it was removed to Beneventum. It was finally brought to Rome by Emperor Otho III., and consigned to a tomb on an island in the Tiber. A church, dedicated to the Apostle, was afterwards erected over the precious remains.

Q. When is the feast of St. Bartholomew celebrated?

A. On August 24.

St. Thomas.

Q. Who was St. Thomas?

A. One of the twelve Apostles.

Q. What is the meaning of Thomas?

A. "A twin."

Q. How does St. John speak of him?

A. As "Thomas, who is called Didymus."

Q. With whom is he associated in the list of the Apostles?

A. With Matthew, by St. Matthew and St. Luke, and with Philip in Acts i. 13.

Q. What were his chief characteristics?

A. He was incredulous, looked always on the dark side of the picture, took a gloomy view of life, very thoughtful, yet tenacious of views once adopted, and an ardent lover of his divine Master.

Q. Can you relate some instances of his incredulity?

A. Yes; when he said to his fellow-disciples: "Let us also go, that we may die with him." Again, when he said to our Lord at the Last Supper: "Lord, we knowest whither Thou goest; and how can we

know the way?" The third instance occurred after the Resurrection. Thomas was not with the disciples when our Lord appeared the first time to them in the upper room. When informed by the other disciples that they had seen the Lord, he expressed his doubts by saying: "Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe." Eight days after, the risen Saviour again appeared, Thomas being present. Turning to the doubting Apostle our Lord said: "Put in thy finger hither, and see My hands, and bring hither thy hand, and put it into My side; and be not faithless, but believing." The effect of Christ's words is instantaneous. His doubts are dispelled immediately. The conviction that the person who stood before him was the Master was irresistible, and Thomas replied from the depths of his heart: "My Lord and my God." With words of gentle reproof, Christ said: "Because thou hast seen, Thomas, thou hast believed: Blessed are they that have not seen, and have believed."

Q. When do we read of St Thomas again?

A. When our Lord manifested Himself to the seven disciples at the Sea of Tiberias. (John xxi. 2.)

Q. Where did St. Thomas preach the gospel?

A. To the Parthians, Medes, Persians, Hyrcasians, and Bactrians. He afterwards taught in India, where he excited the anger of a king by his sanctity and miracles. He was pierced to death by lances. The Christians of Malabar claim him as the founder of their Church.

Q. When is his feast commemorated?

A. On December 21.

St. James the Greater.

Q. Who was James the Greater?

A. One of the twelve Apostles.

Q. Whose son was he?

A. He was the son of Zebedee and Salome.

Q. Who was his brother?

A. St. John the Evangelist.

Q. What is the meaning of James?

A. It is the English for Jacob, and means "supplanter."

Q. Can you relate the circumstances of his call to be a disciple?

A. The circumstances are related by St. Mark. (i. 19-20.)

Q. Which of the Apostles were called immediately before him?

A. Simon and Andrew.

Q. When was James called to the Apostolate?

A. In the spring of 28, when the twelve Apostles were chosen.

Q. What name did our Lord bestow on James and John on this occasion?

A. Boanerges, "the sons of thunder."

Q. Why was this name given them?

A. It was bestowed on account of their impetuosity and burning zeal.

Q. When was this impetuous spirit manifested?

A. When the Samaritans refused to receive Jesus, James and John said: "Lord, wilt Thou command fire to come down from Heaven and consume them?" for which our Lord rebuked them.

Q. Did our Lord rebuke James on any other occasion?

A. Yes; when he and John asked Jesus that they might sit, one on His right hand and one on His left hand, in His glory.

Q. What great events did James witness?

A. The raising of the daughter of Jairus from the dead, the Transfiguration, and the Agony in the Garden.

Q. Where did St. James chiefly labor?

A. In Jerusalem and Judea, and afterwards in Spain, where he converted many.

Q. What great distinction did he enjoy?

A. He was the first of the Apostles to receive the crown of martyrdom.

Q. When and by whom was he martyred?

A. In the year 44, at Jerusalem, by King Herod Agrippa I.: "And he (Herod) killed James the brother of John, with the sword." (Acts xii. 2.)

Q. What happened previous to his execution?

A. Clement of Alexandria relates, that the accuser of James, having become conscience stricken, pleaded for pardon, at the same time making a profession of faith. James gave him the kiss of peace, saying: "Peace be with thee." His accuser also suffered martyrdom.

Q. Where was his body interred?

A. It was taken to Compostella, Spain, where his tomb is visited annually by many pilgrims.

Q. When is his feast celebrated?

A. On July 25, the day on which his remains were translated to Compostella.

St. James the Less.

Q. Who was St. James the Less?

A. An Apostle; son of Alpheus, or Cleophas, and Mary.

Q. Who was his mother?

A. The sister of the Blessed Virgin. (John xix. 25.)

Q. When was he called to the Apostolate?

A. In the Spring of 28, with the others.

Q. What name was applied to him?

A. He was surnamed "The Just."

Q. What position did he occupy in the Church?

A. He was the first bishop of Jerusalem, being ordained thereto by St. Peter.

Q. How was he regarded by the Jews?

A. He was held in the highest esteem.

Q. What else is related of him?

A. St. Peter sent word to him after he had been delivered from prison by the Angel; at the Council of Jerusalem, when a discussion arose about the Law and circumcision, James adhering to the views of Peter, addressed the assembly, and proved the vocation to the faith of the Gentiles, and declared that the absent disciples should be informed of their decision, lest they might impose the yoke of the Mosaic law upon the Gentiles: it is he to whom St. Paul refers (Gal. i. 19); his sanctity was so great that the Jews eagerly sought to touch even the hem of his garment; he lived ninety-six years, thirty of which he governed the bishopric of Jerusalem. He suffered martyrdom, being first stoned, then thrown from the pinnacle of the temple. As he was uttering a prayer of forgiveness for his murderers, he was killed by a blow from a fuller's club. His martyrdom occurred in the seventh year of the reign of Nero; he was buried near the temple. He wrote the Catholic Epistle of St. James the Apostle. His remains rest beside those of St. Philip in the Basilica of the Twelve Apostles at Rome.

Q. When is his feast commemorated?

A. On May 1st.

St. Simon the Canaanean.

Q. Who was Simon the Canaanean?

A. An Apostle of our Lord.

Q. By what other name is he called?

A. "Simon who is called Zelotes." (Luke vi. 15.)

Q. What does Simon mean?

A. "One who heard."

Q. Why were these surnames given to this Simon?

A. Probably to distinguish him from Simon Peter.

Q. Is anything further known of him?

A. Ecclesiastical historians state that he preached the gospel in Egypt and Persia, where, with St. Jude, he received the martyr's crown.

Q. When does the feast of St. Simon occur?

A. On October 28, with St. Jude.

St. Jude.

Q. Who was St. Jude?

A. One of the twelve Apostles, and a brother of James the Less; hence, a cousin of our Lord

Q. By what other names is he known?

A. Lebbaeus and Thaddeus

Q. What does Jude mean?

A "Praise of the Lord."

Q. Who were his parents?

A. Cleophas and Mary.

Q. How often is he mentioned in Scripture?

A. By St. Matthew (x. 3); St. Mark (iii. 18); St. Luke (vi. 16); St. John (xiv. 22); Acts (i. 13).

Q. What interpretation is put upon Jude's question in St. John xiv. 22?

A. That he believed our Lord's kingdom would be of the temporal order.

Q. In what countries did St. Jude preach the gospel?

A. It is generally supposed that he labored in Arabia, Syria, Mesopotamia, and Persia. He suffered martyrdom in Persia.

Q. What people revere him as their Apostle?

A. The Syrians.

Q. When is the feast of St. Jude?
A. October 28.

St. Matthias.

Q. Who was Matthias?
A. One of our Lord's disciples.
Q. What does Matthias mean?
A. "The gift of Jehovah."
Q. What is known of Matthias?
A. From St. Peter we learn that he must have followed our Lord faithfully during His entire ministry. (Acts i. 22.)
Q. What else is known of him?
A. He was chosen by lot to take the place of Judas.
Q. When did this event happen?
A. Before Pentecost.
Q. Was any prophecy here fulfilled?
A. Yes, "*And his bishopric let another take.*" (Ps. cviii. 8.)
Q. Is anything definite known of his labors subsequent to his call to the Apostolate, or of his death?
A. No; one tradition says, that he labored in Ethiopia, where he suffered martyrdom; and another, that he preached in Judea, where he was stoned to death.
Q. When is St. Matthias' feast day?
A. February 24.

Judas Iscariot.

Q. Who was Judas Iscariot?
A. One of the twelve Apostles.
Q. What does Judas mean?
A. "Praised."
Q. What office did he hold among the Apostles?
A. That of treasurer: "Having the purse he carried the things that were put therein." (John xii. 6; xiii. 29.)

"Judas! dost thou betray Me with a kiss?
Canst thou find hell about My lips, and miss
Of life, just at the gates of life and bliss?
Was ever grief like Mine?"

Q. How did our Lord speak of him?

A. As "a devil." (St. John vi. 71.)

Q. How is he spoken of by St. John?

A. As "a thief."

Q. How else did our Lord designate Judas?

A. As "the son of perdition."

Q. For what great event is Judas notorious in history?

A. The betrayal of Jesus Christ to the chief priests.

Q. Did our Lord foresee the betrayal of Judas?

A. Yes, as we learn from St. John vi. 65.

Q. How much did he receive for his treachery?

A. Thirty pieces of silver.

Q. What did our Lord say during the Last Supper?

A. "One of you shall betray Me." Afterwards He said to Judas: "That which thou dost, do quickly."

Q. Where did Judas betray our Lord?

A. In the Garden of Gethsemane.

Q. What sign did Judas give that the soldiers might know Jesus?

A. "Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully." (Mark xiv. 44.)

Q. On meeting our Lord in the Garden, what did Judas?

A. He said: "Hail, Rabbi! and he kissed Him."

Q. What did Judas when he learned of the condemnation of Christ?

A. He repented, brought back the thirty pieces of silver, and said: "I have sinned in betraying innocent blood."

Q. How did Judas die?

A. A suicide: he hanged himself with a halter. (Acts i. 18.)

Q. What did St. Peter say of the traitor?

A. .... "Judas hath by transgression fallen, that he might go to his own place." (Acts i. 25.)

Q. What did the chief priests with the thirty pieces of silver?

A. They bought "the potter's field to be a burial place for strangers."

Q. What prophecy was thus fulfilled?

A. The prophecy of Jeremias: "And they took thirty pieces of silver, the price of Him that was prized, whom they prized of the children of Israel —and they gave them unto the potter's field, as the Lord appointed to me."

Q. What did the Jews call the potter's field?

A. Haceldama, that is, The field of blood.

St. Stephen.

Q. Who was St. Stephen?

A. He was the chief of the Seven Deacons chosen by the disciples.

Q. Why were these seven chosen?

A. To stop the "murmuring of the Greeks against the Hebrews for that their widows were neglected in the daily ministration." (Acts vi. 1.)

Q. What does Stephen signify?

A. "Crowned."

Q. Of what origin was Stephen?

A. He was of Greek origin.

Q. What is Stephen's chief distinction?

A. He was the first Christian martyr.

Q. What does the Acts of the Apostles say of him?

A. That he was "a man full of faith and of the Holy Ghost"; "full of grace and fortitude"; "did great wonders and signs among the people." (vi.)

Q. With whom did Stephen engage in discussion?

A. With the Libertines. the Cyrenians, the Alexandrians, and men from Cilicia and Asia.

Q. What charge did they bring against him?

A. That he spoke "words of blasphemy against Moses and against God."

Q. Before what assembly was he led?

A. Before the Sanhedrin.

Q. What accusation was then brought against him?

A. That he spoke "words against the holy place, and the Law."

Q. What is said of his appearance when before the council?

A. That his face looked "as if it had been the face of an angel."

Q. Did St. Stephen defend himself before the Sanhedrin?

A. Yes; his speech is recorded in the seventh chapter of the Acts of the Apostles.

Q. What was the effect of his speech?

A. "They were cut to the heart, and they gnashed their teeth at him."

Q. What does Scripture say of Stephen at this juncture?

A. That he "saw the glory of God, and Jesus standing on the right hand of God."

Q. What was the result of the proceedings against St. Stephen?

A. He was cast "forth without the city," and stoned to death.

Q. What were Stephen's last words?

A. "Lord Jesus, receive my spirit," and "Lord, lay not this sin to their charge."

Q. Who was a prominent actor in the martyrdom of St. Stephen?

A. Saul, afterwards Paul, the Apostle to the Gentiles.

Q. When is the feast of St. Stephen celebrated?

A. On December 26.

St. Philip the Evangelist.

Q. Who was St. Philip the Evangelist?
A. One of the seven deacons.
Q. Where is he called the Evangelist?
A. In Acts xxi. 8.
Q. Where did Philip begin his labors of preaching?
A. In the city of Samaria.
Q. Whither was Philip directed by an angel?
A. Into Gaza.
Q. Whom did he meet there?
A. An Ethiopian eunuch in the service of Queen Candace.
Q. What said the spirit to St. Philip?
A. "Go near, and join thyself to this chariot."
Q. What did Philip say to the eunuch?
A. "Thinkest thou that thou understandest what thou readest?"
Q. What answer did Philip receive?
A. "No; how can I unless some man show me."
Q. What did Philip?
A. He "preached unto him Jesus," and baptized him.
Q. Where did Philip afterwards labor?
A. At Azotus and in Cesarea.
Q. What is known of him after this?
A. For nineteen years nothing is recorded of him.
Q. What is recorded of him after this lapse of time?
A. That he received into his house as his guests St. Paul and his companions.
Q. What does the Scripture say of his family?
A. That he had four virgin daughters, "who did prophesy."
Q. What does tradition say of his death?
A. One tradition says that he died at Hierapolis in Phrygia; another that he died Bishop of Tralles.

St. Timothy.

Q. Who was Timothy?

A. St. Paul's beloved son in the faith.

Q. What does Timothy signify?

A. "Honoring God."

Q. What position did he hold in the Church?

A. He was Bishop of Ephesus.

Q. What was his origin?

A. He was "the son of a Jewish woman that believed, but his father was a Gentile."

Q. What was his mother's name?

A. Eunice.

Q. Where did Timothy hear the Gospel?

A. In Lycaonia, from Paul and Barnabas.

Q. Was Timothy the subject of prophecy?

A. Yes; we learn this from I. Timothy i. 18.

Q. How did the Jews regard Timothy?

A. As an apostate, because he was not circumcised

Q. What did St. Paul to appease the Jews?

A. He circumcised Timothy.

Q. What tribute does St. Paul pay to Timothy at Philippi?

A. "As a son with the father, so hath he seemed with me in the gospel."

Q. Where did Timothy chiefly labor?

A. In Thessalonica, Corinth, and Macedonia.

Q. Was Timothy ever in Rome?

A. It is probable that he was with St. Paul in Rome when the latter wrote his Epistle to the Philippians, to the Colossians, and to Philemon.

Q. What else do we know of Timothy?

A. That St. Paul addressed him two epistles, one from Macedonia, the other from Rome.

Q. What do some writers say of Timothy?

A. That he is the "angel of the church of Ephesus" addressed by St. John in the Apocalypse.

Q. What was the manner of his death?

A. He was stoned by the Ephesians, and when nearly dead was taken by the Christians to a mountain near the city, where he died.

Q. When is his feast day?

A. January 24.

St. Titus.

Q. Who was Titus?

A. One of St. Paul's converts.

Q. What does Titus mean?

A. "Protected."

Q. What position did Titus hold in the Church?

A. He was Bishop of Crete.

Q. What special duties were imposed upon him by St. Paul?

A. They are enumerated in St. Paul's Epistle to Titus.

Q. What is said of his death?

A. That he died in Crete, and was buried in what is now the capital city, Candia.

Q. When is his feast celebrated?

A. On January 4.

Philemon.

Q. Who was Philemon?

A. A resident of the city of Colossa.

Q. What does Philemon signify?

A. "Affectionate."

Q. With whom is Philemon associated in St. Paul's Epistle?

A. With Archippus and Appia.

Q. How does St. Paul address Philemon?

A. As our "beloved and fellow-laborer."

Q. By whom was he converted to Christianity?
A. By St. Paul, who calls him his son.
Q. What does St. Paul praise in Philemon?
A. His charity and faith.
Q. Why did St. Paul write to Philemon?
A. To intercede for Onesimus, a fugitive slave.

Simeon.

Q. Who was Simeon?
A. A resident of Jerusalem.
Q. What does Simeon signify?
A. "Hearkening."
Q. What does St. Luke say of him?
A. That he was just and devout, and that the Holy Ghost was in him
Q. With what revelation was he favored?
A. That he would see "the Christ of the Lord" before he died.
Q. When did Simeon see our Lord?
A. When Mary and Joseph brought Him to the Temple to be presented to the Eternal Father.
Q. What did Simeon on this occasion?
A. He took the Child in his arms, and blessed God that his eyes had seen his salvation.
Q. By what name is the canticle of Simeon known?
A. It is called the *Nunc Dimittis*, from the first two words of the Latin version.
Q. What prophecies did Simeon utter on this occasion.
A. That our Lord was set for the fall, and for the resurrection of many in Israel, and for a sign which would be contradicted; and that a sword should pierce Mary's soul.
Q. What other holy person was present during the ceremony?
A. The prophetess Anna, the daughter of Phanuel?

Salome.

Q. Who was Salome?

A. The wife of Zebedee and the mother of the Apostles James and John.

Q. What does Salome mean?

A. "Perfect."

Q. What request did she make of our Lord?

A. That her "two sons may sit, the one on Thy right hand, and the other on Thy left in Thy kingdom."

Q. What did Christ say to her?

A. "You know not what you ask."

Q. What else do we know of her?

A. That she was present at the crucifixion, and was at the sepulchre after the Resurrection.

Mary of Cleophas.

Q. Who was Mary of Cleophas?

A. The wife of Cleophas or Alphaeus.

Q. To whom was she related?

A. She was the Blessed Virgin's sister.

Q. Who were her sons?

A. James the Less, Joseph, Simon, and Jude.

Q. Who was her daughter?

A. Salome.

Q. When is she first mentioned in the Gospels?

A. When our Lord was crucified.

Q. When is she again mentioned?

A. After the Resurrection, when with other women she went to our Lord's sepulchre.

Q. What did she see there?

A. "A vision of angels, who say that He is alive."

Q. What else is known of her?

A. The Scriptures make no further reference to her.

Mary Magdalene.

Q. Who was Mary Magdalene?

A. She, "out of whom seven devils were gone forth," "a sinner," and the sister of Martha and Lazarus.

Q. When does she first appear in the Gospels?

A. On the occasion of our Lord's dining with Simon, the Pharisee.

Q. What is then recorded of Mary?

A. "She began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment."

Q. Where did this event take place?

A. In Galilee; some say at Magdala, from which town Mary takes her name, either because it was her birthplace, or she had spent some time there.

Q. Did Mary anoint Jesus a second time?

A. Yes.

Q. When and where did the second anointing occur?

A. Six days before the Last Supper; at Bethany, in the house of Simon the leper.

Q. What transpired during this anointing?

A. Judas Iscariot complained of the waste of ointment, and said that it might have been "sold for 300 pence and given to the poor."

Q. What was our Lord's answer?

A. "Amen I say to you, wheresoever this Gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her."

Q When is Mary again mentioned in the Gospel?

A. On the occasion of our Lord's visit to the house of Martha, her sister.

Q. What is related of her?

A. She sat at the feet of the Lord and "heard His word." Martha complained that Mary had left her

"Not she with trait'rous kiss her Saviour stung,
Not she denied Him with unholy tongue;
She, while Apostles shrank, could danger brave.
Last at His cross, and earliest at His grave."

to serve alone, and requested our Lord to ask Mary to assist her. Our Saviour, gently chiding Martha, told her that she was troubled about many things, but that one thing was necessary. He then added: "Mary hath chosen the best part, which shall not be taken away from her."

Q. What else do the Evangelists relate of Mary?

A. 1st. That after the burial of Lazarus she said to Jesus: "Lord, if Thou hadst been here, my brother had not died." 2d. That she was present at the Crucifixion. 3d. That with Mary of Cleophas she visited the sepulchre to anoint the body of Jesus. 4th. That she was the first to discover that Christ had risen. 5th. That to her Jesus first appeared. 6th. That she hastened back to the city and announced the glad tidings that our Lord was risen from the dead.

Q. What does ecclesiastical history say of Mary Magdalene?

A. That with Lazarus, Martha, Maximin, and others, she was miraculously brought to Marseilles, where an altar is dedicated to her. She remained for a while at Aix, where early in this century was still seen an oratory erected on the spot where she and St. Maximin held communion with their Lord.

Her final earthly abode was in a cave on a mountain, and known as the Sainte Baume. Here she spent thirty years in penance and in prayer. Before her death, she was borne by angels to the oratory of St. Maximin at Tarascon, where she received the holy viaticum. Maximin interred her remains in an alabaster tomb. On the 18th of December, 1279. a search for the precious remains was concluded in the presence of Charles II., King of Sicily and Count of Provence, the Archbishops of Arles and of Aix, and many others. In a sarcophagus was found a piece of parchment on which was written this record:

"*The year of our Lord, 710, the 10th day of December, in the reign of Eudes, King of France, and during the time*

the land was ravaged by the infidel Saracens. The body of the beloved and venerable Mary Magdalene has, during the past night, been secretly transferred from her tomb of alabaster into this marble one, from which the body of Sidoin has been removed so that her relics may be more securely concealed from the above-named perfidious nation."

The Sidoin mentioned in this record was Bishop of Aix, and was buried in the same crypt near the tomb of Mary.

In 1295 Charles II. began the erection of a Basilica which would contain the head of the saint. Two centuries later it was completed by King Renè. It stands on the site of the ancient oratory of St. Maximin, and is in charge of the Friars-Preachers. On February 4, 1660, the rest of the saint's relics were translated from the place where they had previously been deposited at St. Baume in the presence of Louis XIV. and his mother, Ann of Austria, and placed in an urn of porphyry on the high altar of the Basilica there erected. The great church of the Madelaine, in Paris, is honored by the possession of a portion of the saint's relics.

Q. When is the feast of St. Mary Magdalene celebrated?

A. On July 22.

Martha.

Q. Who was Martha?

A. The sister of Mary and Lazarus.

Q. What does Martha signify?

A. "Lady."

Q. When do we first read of her in the Gospels?

A. When she received our Lord into her house.

Q. What did Christ say to her?

A. He gently rebuked her, saying: "Martha, Martha, thou art careful and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

Q. What is the last word recorded of her?

A. That she "served" our Lord at supper at her home in Bethany.

Q. What does ecclesiastical history relate of her?

A. That after our Lord's Ascension when persecution raged, she with her sister, Mary Magdalene, Lazarus, and Maximin, a bishop, and one of the seventy-two disciples of our Lord, were seized by the Jews with many other followers of Christ, and put into an open boat, without sails or oars. Under divine guidance all reached Marseilles, France, in safety. After a life spent in prayer and fervent acts of love, Martha died near Marseilles. She was buried at Tarascon. Avignon and Tarascon venerate Martha as their Apostle.

Q. When is her feast commemorated?

A. On July 29.

Lazarus.

Q. Who was Lazarus?

A. The brother of Martha and Mary.

Q. What does Lazarus mean?

A. "Whom God aids."

Q. What is related of him in the Gospel?

A. That Christ raised him from the dead.

Q. What else is recorded of him?

A. That he was at table with Christ in his home at Bethany.

Q. What does ecclesiastical history relate of him?

A. That he became the first Bishop of Marseilles. His body reposed for a long time in a crypt "beneath the ancient abbey of St. Victor," where Lazarus taught his first spiritual children. His remains were afterwards transferred to Autun. On the marble tomb of Martha at Tarascon is still witnessed the scene depicting the raising of Lazarus from the dead.

Q. What is related of his death?

A. That he died a martyr at Marseilles.

PART V.

Miscellaneous.

MISCELLANEOUS.

Chronology of the Life of Christ.

A. D.

5. Birth of Jesus Christ.

8. Jesus in the midst of the doctors.

27. Baptism of our Lord.

28. Public ministry in Judea and Galilee.

Sermon on the mount.

29. The miraculous feeding of 5,000.

Journey to the borders of Tyre and Sidon.

The Transfiguration.

The feast of Dedication.

Ministry in Perea.

30. The raising of Lazarus from the dead.

Ministry in Perea.

April 1. Supper at Bethany.

" 2. Triumphal entry into Jerusalem.

" 6. The Last Supper and betrayal in the Garden

" 7. The Crucifixion.

" 9. The Resurrection.

May 18. The Ascension.

Appearances of Our Lord After His Resurrection.

I. Before His Ascension.

WHEN.	WHERE.	TO WHOM.	WHERE RECORDED.
Sunday, early.....	Near the Sepulchre	.....	St. Mark xvi. 9
1. April, 9.....	Jerusalem	Mary Magdalene.	St. John xx. 14–18
2. Sunday morning	Near Jerusalem	To the women returning from the tomb.....	St. Matt. xxviii. 9
3. Sunday.....	"	To Simon Peter...	St. Luke xxiv. 34
4. Sunday afternoon.....	On the way to Emmaus, and at Emmaus	To two disciples..	" xxiv. 13-31
5. Sunday evening.	Jerusalem	To the Apostles, except Thomas.	St. John xx. 19-23
6. Sunday evening, April 16.....	"	To the eleven Apostles.....	" " 26-29
7. About the end of April.....	Sea of Tiberias	To seven disciples.....	" xxi. 1-13
8. About the end of April.....	Galilee	To the eleven Apostles.....	St. Matt. xxviii. 16-18
9. About the end of April.....	"	To more than five hundred brethren.....	I. Cor. xv. 6
10. Probably in May	Jerusalem, probably	To James.....	" " 7
11. Thursday, May, (18).....	Mount of Olives	To the Apostles at His Ascension..	St. Luke xxiv. 50–51 Acts i. 6-9

II. After His Ascension.

Jerusalem.....To St. Stephen..... Acts vii. 55

Near Damascus.....To Saul..... .....I. Cor. xv. 8

Patmos .....To St. John..... .. .Apocalypse I.

Discourses of Our Lord.

DISCOURSES.	MATT.	MARK	LUKE.	JOHN.
1. The sermon on the Mount	v.vi. vii.	.....	vi....	.....
2. Discourse to the twelve Apostles	x.....	vi....	ix....	.....
3. Discourse to the seventy-two Disciples	....	.....	x.....	.....
4. Discourse on John the Baptist	xi.....	.....	vii...	.....
5. Reproving the Scribes and Pharisees	xv.	vii ...	.....	.....
6. On humility, scandal, etc	xviii....	ix....	.....	.....
7. On the indissolubility of marriage	xix.....	x	.....	.....
8. On the destruction of the Temple	xxiv....	xiii..	xxi...	.....
9. In the Synagogue at Nazareth	.....	.....	iv ...	.....
10. Against the Scribes and Pharisees	xxiii....	....	.....	.....
11. On hypocrisy and covetousness	.....	.....	xii....	.....
12. On self-denial	.....	.....	xiv...	.....
13. On avoiding scandal. The coming of the Kingdom of God	.....	.....	xvii.	.....
14. To the two Disciples on the way to Emmaus	.....	.....	xxiv..	.....
15. With Nicodemus	.....	.....	.....	iii.....
16. With the Samaritan woman	.....	.....	.....	iv.....
17. On His equality with His Father	.....	.....	.....	v.....
18. On the Bread of Life	.....	.....	.....	vi.....
19. In the Temple at the Feast of the Tabernacles	.....	.....	.....	vii-viii..
20. After the Last Supper	.....	.....	.....	xiii-xvi.

The Parables of Our Lord.

PARABLES.	WHERE SPOKEN.	MATT.	MARK	LUKE.	JOHN
1. The children sitting in the market place	.....	xi	.....	.....	.....
2. The sower	Gennesaret	xiii	.....	.....	.....
3. The cockle	"	"	.....	.....	.....
4. The grain of mustard seed	"	"	.....	.....	.....
5. The leaven	"	"	.....	.....	.....
6. The hidden treasure	"	"	.....	.....	.....
7. The pearl of great price	"	"	.....	.....	.....
8. The net cast into the sea	"	"	.....	.....	.....
9. The unmerciful servant	Capharnaum	xviii	.....	.....	.....
10. The good Samaritan	Jerusalem	.....	.....	x	.....
11. The friend at midnight	"	.....	.....	xi	.....
12. The rich fool	"	.....	.....	xii	.....
13. The watchful servants	"	.....	.....	"	.....
14. The barren fig-tree	"	.....	.....	xiii	.....
15. The great supper	"	.....	.....	xiv	.....
16. The lost sheep	"	xviii	.....	xv	.....
17. The lost piece of money	"	.....	.....	"	.....
18. The prodigal son	"	.....	.....	"	.....
19. The unjust steward	"	.....	.....	xvi	.....
20. The rich man and Lazarus	"	.....	.....	"	.....
21. The wicked judge	"	.....	.....	xviii	.....
22. The Pharisee and the Publican	"	.....	.....	"	.....
23. The laborers in the vineyard	"	xx	.....	.....	.....
24. The ten pounds	"	.....	.....	xix	.....
25. The two sons	"	xxi	.....	.....	.....
26. The wicked husbandmen	"	"	xii	xx	.....
27. The marriage of the king's son	Mount of Olives	xxii	.....	.....	.....
28. The ten virgins	"	xxv	.....	.....	.....
29. The talents	"	"	.....	.....	.....

The Miracles of Our Lord Chronologically Arranged.

MIRACLES.	WHERE PERFORMED.	MATT	MARK	LUKE	JOHN
1. Christ changes water into wine.	Cana	.....	....	.....	ii...
2. " heals the ruler's son.....	"	.....	...	.....	iv..
3. " delivers the man from an unclean spirit.....	Capharnaum	.....	i....	.....	...
4. Christ heals St. Peter's mother-in-law.....	Bethsaida	viii...	....	.....	....
5. Christ stills the storm at sea....	Sea of Galilee	"	....	.....	....
6. The devils enter the swine.....	Gadara	"	....	.....	....
7. Christ heals the paralytic.....	Capharnaum	ix.....	....	.....	....
8. " cures the issue of blood...	Gennesaret	"	....	.....	....
9. " raises the daughter of Jairus.....	Capharnaum	"	...	.....	....
10. Christ gives sight to two blind men.....	"	"	....	.....	....
11. Christ heals the dumb demoniac.	"	"	....	.....	....
12. " heals the man sick for 38 years at Bethsaida.....	Jerusalem	.....	....	.....	v...
13. Christ heals the man with the withered hand.....	Capharnaum	xii.. .	....	.....	....
14. Christ cleanses the leper.....	Gennesaret	viii...	....	.....	....
15. " heals the centurion's servant.....	Capharnaum	"	...	.....	....
16. Christ raises the widow's son...	Naim	.....	....	vii....	....
17. " heals the blind and dumb demoniac.....	Galilee	xii....	....	.....	....
18. Christ feeds 5,000 with five loaves.....	Bethsaida	....	...	.....	vi..
19. Christ walks on the water.....	Sea of Galilee	xiv...	....	.....	....

The Miracles of our Lord Chronologically Arranged.

[CONTINUED.]

MIRACLES.	WHERE PERFORMED.	MATT.	MARK	LUKE	JOHN
20. Christ heals the daughter of the Canaanite woman.....	Tyre	xv....	....	.....	....
21. Christ heals the deaf and dumb man.....	Decapolis	.....	vii..	.....	....
22. Christ feeds 4,000 with seven loaves.....	On a mountain, near the Sea of Galilee	xv....	....	.....	....
23. Christ gives sight to a blind man.	Bethsaida	.....	viii.	.....	....
24. The Transfiguration.....	Mount Tabor	xvii..	....	.. .	....
25. Christ cures the lunatic child...	Near Mt. Tabor	"	....	.....	....
26. The stater in the fish's mouth...	Capharnaum	"	....	.....	....
27. Christ heals ten lepers	Samaria	.....	....	xvii..	....
28. " restores sight to the man born blind.....	Jerusalem	.....	....	.....	ix.
29. Christ cures the infirm woman..	"	.....	....	xiii...	....
30. " heals the dropsical man...	"	.....	....	xiv...	....
31. " escapes from the Jews.....	"	.....	....	.....	x...
32. " raises Lazarus from the dead.....	Bethany	.....	....	.....	xi..
33. Christ gives sight to two blind men.....	Jericho	xx....	x...	xviii..	....
34. Christ heals the blind and the lame in the temple.....	Jerusalem	xxi...	...	.....	....
35. Christ curses the fig-tree.....	Mt. of Olives	"	...	.....	....
36. " restores the ear of Malchus.	Gethsemane	....	....	xxii..	....
37. The Resurrection..... ...	Jerusalem	.....	....	.....	....
38. The Ascension.....	Bethany	.....	....	.....	....

Prophecies Relating to Christ.

I.

His Mission.—To crush the serpent's head, *i. e.*, to save mankind from sin: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."—Gen. iii. 15. To bless the nations of the earth: "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice."—Gen. xxii. 18. To bring consolation: "He shall cast death down headlong forever; and the Lord God shall wipe away tears from every face, and the reproach of His people He shall take away from off the whole earth."—Isaias xxv. 8. To be the light of the Gentiles, *i. e.*, of all mankind: "Behold, I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth."—Ibid. xlix. 6.

II.

As a Prophet.—"I will raise them up a prophet out of the midst of their brethren like to thee; and I will put My words in his mouth, and he shall speak to them all that I shall command him."—Deut. xviii. 18-19.

III.

As a Ruler.—The sceptre is his: "The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent; and He shall be the expectation of nations."—Gen. xlix. 10. His empire shall increase, and peace shall reign forever: "His empire shall be multiplied, and there shall be no end of peace. He shall sit upon the throne

of David, and upon his kingdom: to establish it, and strengthen it with judgment and with justice, from henceforth and forever.—Isaias ix. 7. He is God the Mighty: "For a CHILD IS BORN to us, and a Son is given to us, and a government is upon His shoulder; and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace."—Ibid. ix. 6. He shall descend from David: "Behold the days come, saith the Lord, and I will raise up to David a just branch; and a king shall reign, and shall be wise, and shall execute judgment and justice in the earth. In those days shall Juda be saved, and Israel shall dwell confidently; and this is the name that they shall call Him: the Lord, our Just One."—Jer. xxiii. 5-6. Under the figure of a cedar: "Thus saith the Lord God: I Myself will take of the marrow of the high cedar, and will set it; I will crop off a TENDER TWIG from the top of the branches thereof, and I will plant it on a mountain high and eminent."—Ezech. xvii. 22, *et seq.* He is spoken of as a shepherd: "AND I WILL SET UP ONE SHEPHERD OVER THEM, and He shall feed them, and He shall be their shepherd."—Ibid. xxxiv. 23, *et seq.* As the Son of Man: "I beheld, therefore, in the vision of the night, and lo, one like the Son of Man came with the clouds of heaven: and He came even to the Ancient of days; and they presented Him before Him."—Dan. vii. 13. His lowly coming bringing peace: "Rejoice quietly. O daughter of Sion! Shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the Just and Saviour. He is poor, and riding upon an ass, and upon a colt, the foal of an ass."—Zach. ix. 9-10. His glory shall be manifested: "And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: and I will fill this house with glory, saith the Lord of hosts."—Aggeus. ii. 8. His name shall be great among the Gentiles forever: "For from the rising

of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the Gentiles, saith the Lord of hosts."—Malachias i. 11.

IV.

As a Priest.—He is to suffer for mankind: "They have dug My hands and feet; they have numbered all My bones, and they have looked and stared upon Me. They parted My garments amongst them, and upon My vesture they cast lots."—Ps. xxi. 17-19. He bears our infirmities, and intercedes for us.—Isaias, chapter liii. He will save both Jews and Gentiles: "Behold, I have given Him for a witness to the people, for a leader and a master to the Gentiles."—Ibid. lv. 4-5. He is to be a light for all nations and for all ages.—Ibid. lx. He shall be both priest and king: "Yea, He shall build a temple to the Lord; and He shall bear the glory, and shall sit, and rule upon His throne: and He shall be a priest upon His throne, and the council of peace shall be between them both."—Zach. vi. 13. He shall come to His temple: "And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to His temple. Behold, He cometh, saith the Lord of hosts."—Mal. iii. 1.

V.

The Circumstances of His Advent.

1. He is to come as man: "The seed of the woman."—Gen. iii. 15.

2. He is to come through Abraham, *i. e.*, the nation: "And in thy seed."—Gen. xxii. 18.

3. He is to be of the tribe of Juda: "The sceptre shall not be taken away from Juda."—Gen. xlix 10.

4. He is to be of the family of Jesse: "A rod out of the root of Jesse."—Isaias xi. 1.

5. He is to be of the TOWN OF Bethlehem: "AND THOU, BETHLEHEM... out of thee," etc.—Micheas v. 2.

6. Daniel predicts the TIME: "Seven weeks, and sixty-two weeks."—ix. 25.

7. He is to be born of the PERSON, Mary: "Fear not, Mary."—Luke i. 30.

8. An angel announces the DAY: "For this day." —Ibid. ii. 11.

9. The star indicates the PLACE: "It came and stood over."—Matt. ii. 9.

Notable Prayers in the New Testament.

BY WHOM.	MATT.	LUKE	JOHN	ACTS	SUBJECT.
Our Lord	vi.	xi.	...	...	"The Lord's Prayer."
"	xi.	...	...	...	Thanksgiving
"	...	...	xi.	...	Thanksgiving for prayer heard
"	...	...	xii.	...	For assistance from His Father
"	...	...	xvii.	...	For His disciples
"	xxvi.	xxii.	...	...	During His agony in the Garden.
"	...	xxiii.	...	...	On the Cross for His Murderers
"	xxvii	...	...	...	On the cross at His Abandonment.
The Penitent Thief.	...	xxiii.	...	...	For Remembrance
The Pharisee in the Temple	...	xviii.	...	...	Thanksgiving for His own Goodness
The Publican in the Temple	...	"	...	...	For God's Mercy
The Apostles	...	...	...	i.	For a Successor to Judas
St. Stephen	...	...	...	vii.	Commending His Spirit; Forgiving His Murderers

Interesting Facts.

Number of books.....27
Number of chapters.....250
Number of verses.....7,959
Number of words.....181,253
Number of letters.....838,380
Middle book—Second Thessalonians.
Middle chapter—Epistle to Romans, xiii.–xiv.
Middle verse—Acts xvii. 17.
Shortest book—Third Epistle of St. John.
Shortest verse—St. John's Gospel, xi. 35.

The entire New Testament was first printed in the Complutensian Polyglott, issued by Cardinal Ximenes in six volumes at Alcala, Spain, between 1502 and 1517. The fifth volume contains the Greek New Testament and the Latin Vulgate.

Euthalius, a deacon of Alexandria, 462, was the first to divide the New Testament into verses. The system was perfected by a Frenchman, Robert Etienne, and used in an edition of the Vulgate printed in Paris in 1548.

The honor of dividing the Bible into chapters belongs to another famous Catholic scholar, Cardinal Hugo, 1244. He employed this method first in making a concordance of the Vulgate.

The Twelve Apostles were: Peter, James, John, Andrew, Philip, Bartholomew, or Nathanæl, Matthew, Thomas, James of Alpheus, Thaddeus, Simon the Canaanean, and Judas Iscariot. Matthias was chosen in place of Judas.

The seven deacons chosen by the Apostles were: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas.

Our Lord raised from the dead: The widow's son of Naim, the daughter of Jairus, and Lazarus.

The Blessed Virgin, her sister, Mary of Cleophas, Mary Magdalene. and St. John stood by the cross during the Crucifixion.

Time, According to the New Testament.

Night.

First Watch, evening, was from 6 to 9 P. M.
Second Watch, midnight, was from 9 to 12 P. M.
Third Watch, cock-crow, was from 12 to 3 A. M.
Fourth Watch, morning, was from 3 to 6 A. M.

Day.

Third hour was from 6 to 9 A. M.
Sixth hour was from 9 to 12 midday.
Ninth hour was from 12 to 3 P. M.
Twelfth hour was from 3 to 6 P M.
The Natural Day was from sunrise to sunset.
The Natural Night was from sunset to sunrise.
The Civil Day was from sunset one evening to sunset the next.
The Jewish *sacred* year began with the Passover, March-April; the *civil* year with the Feast of the Trumpets, October.

The Jewish Festival Year,—N. T.

SACRED YEAR.	CIVIL YEAR.	JEWISH FESTIVALS.	ENGLISH MONTHS.	NO. OF DAYS.	PRODUCTS.
I.	VII.	Passover, unleavened bread.....	March, April	30	Barley ripe; figs in blossom.
II.	VIII.	....	....	.....	....
III.	IX.	Pentecost.....	May and June	30	Wheat harvest.
VII.	I	Feast of the Trumpets. Atonement ..... Feast of Tabernacles.	Sept. Oct.	30	Ploughing and sowing.
IX.	III.	Dedication.....	Nov. Dec.	30	
XII.	V.	Purim.....	Feb. March	29	Almonds blossom.

The Money of the Bible.

Jewish Money.

The denominations were: Gerah, Bekah, Shekel, Maneh, and Talent.

A gerah was equivalent in American money to $0.2.73.

10 gerahs = 1 bekah; equivalent in American money to $0.27.37.

2 bekahs = 1 shekel; equivalent in American money to $0.54.74.

50 shekels = 1 maneh; equivalent in American money to $27.37.50.

60 manehs = 1 talent; equivalent in American money to $1,642.50.

A *gold* shekel; equivalent in American money to $8.76.

A *gold* talent; equivalent in American money to $26,280.00.

A shekel would purchase nearly ten times as much as the same amount will now.

As Judas sold our Lord for 30 pieces (shekels) of silver, he received about $16.96.

Roman Money.

A mite (Mark xii. 42) was equivalent in American money to $0,00.187.

2 mites = 1 farthing (Mark xii. 42) was equivalent in American money to $0,00.375.

4 farthings = 1 penny (Matthew xxii. 19) was equivalent in American money to $0,15.

100 pence = 1 pound (Matthew xviii. 24) was equivalent in American money to $15.00.

A penny a day (Matthew xxii. 19) was a good day's wages for a laborer.

Measure of Distance.

	ENG. MILES.	PACES.	FT.
A cubit			1,824
400 cubits = 1 furlong (Luke xxiv. 13).		145	4.6
10 furlongs = 1 mile (Matthew v. 41).	1	403	1
15 furlongs—1 Sabbath day's journey. (John xi. 18)	2	132	4
24 miles—1 day's journey	33	172	4

APPENDIX.

Order of Events in the Life of Christ.

EVENTS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
St. John the Baptist announced	Jerusalem			i. 5–25	
The Annunciation to the Blessed Virgin	Nazareth			i. 26–38	
The Visitation and the *Magnificat*; Mary's return	Ain-Karim			i. 39–56	
Birth of St. John and the *Benedictus*; John in solitude	"			i. 57–80	
Birth of Jesus Christ, the song of the Angels and adoration of the Shepherds	Bethlehem	i. 18–25		ii. 1–20	
The Circumcision and Presentation in the Temple	Jerusalem			ii. 21–24	
Holy Simeon and Anna; the *Nunc Dimittis*	"			ii. 25–38	
The Holy Family return to Nazareth				ii. 39.	
Adoration of the Magi	Bethlehem	ii. 1–12			
Massacre of the Holy Innocents, flight into Egypt	"	ii. 13–18			
Return from Egypt to Nazareth		ii. 19–23			
The Childhood and Youth of Jesus	Nazareth		vi. 3	ii. 40–52	
The Ministry of St. John	Judea	iii. 1–12	i. 2–8	iii. 1–18	
Baptism of our Lord	Bethabara	iii. 13–17	i. 9–11	iii. 21–23	
Christ's fast and temptation in the desert	Wilderness of Judea	iv. 1–11	i. 12–13	iv. 1–13	
Testimony of St. John to Jesus	Near the Jordan				i. 29–34
First call of disciples	"				i. 35–51
Marriage at Cana of Galilee, first miracle	Cana of Galilee				ii. 1–11
Jesus remains a short time at Capharnaum					ii. 12
Our Lord's first pasch, casts the sellers out of the Temple, miracles	Jerusalem				ii. 13–25
Conference with Nicodemus	"				iii. 1–21
Ministry in Judea	Judea				iii. 12–24
Discussion between John's disciples and the Jews concerning purification	Samaria				iii. 25
John's final testimony to Jesus	"				iii. 26–36
Jesus passes through Samaria into Galilee					iv. 1–4
His discourse to the Samaritan woman at Jacob's well	Samaria				iv. 5–42

Jesus enters Galilee, comes to Cana, heals the nobleman's son.	Cana.	.....	.....	.....	iv. 43–54
Jesus' second journey to Jerusalem for the feast of Purim.....	.....	.....	.....	.....	v. 1
Heals the paralytic at the pool Probatica, or Bethsaida.....	Jerusalem	.....	.....	.....	v. 2–16
His discourse on this occasion.....	"	.....	.....	.....	v. 17–47
Imprisonment of St. John.....	Macherus	xiv. 3–5	iv. 17–20	iii. 19–20	.....
Jesus returns to Galilee	.....	iv. 12–17	iv. 14–15	... .	.....
He is rejected in Nazareth.....	Nazareth	.....	.....	iv. 16–30	.....
Enters Capharnaum.....	.....	.....	i. 21–22	iv. 31–32	.....
Second call of the disciples, the miraculous draught of fishes....	Sea of Galilee	iv. 18–22	i. 16–20	v. 1–11	.....
Jesus casts out a devil, heals Peter's mother-in-law and others.	Capharnaum	viii. 14–17	i. 21–39	iv. 33–44	.....
Evangelizes Galilee.....	.....	.....	i. 38–39	.....	.....
Enters Capharnaum.....	....	ix. 1	ii. 1.	. .....	.....
Heals the paralytic.....	Capharnaum	ix. 2–8	ii. 2–12	v. 17–26	.....
Jesus calls Matthew....	Near "	ix. 9–10	ii. 13–14	v. 27–28	.....
Opposition of the Pharisees and of John's disciples.....	Capharnaum	x. 11–17	ii. 16–18	v. 30–39	..... .
Discourse of our Lord on the Sabbath.....	"	xii. 1–8	ii. 23–28	v. 1–5	.....
He heals the man with the withered hand.....	"	xii. 9–14	iii. 1–6	vi. 6–11	.....
The call of the twelve Apostles.....	Horns of Hattin	x. 2–4	iii. 13–19	vi. 12–19	.....
The Sermon on the Mount	"	v.–vii.	vi. 20–49	.....	.....
Heals the Centurion's servant.....	Capharnaum	viii. 5–13	.....	vii. 1–10	.....
Raises the widow's son to life.	Naim	.....	.....	vii. 11–17	.....
John the Baptist sends two disciples to Christ; His answer...	Galilee	xi. 2–19	.....	vii. 18–35	.....
Warnings and invitations.....	Capharnaum	xi. 20–30	.....	.....	.....
Jesus dines with Simon the Pharisee; is anointed by the sinful woman.....	"	.....	.....	vii. 36–50	.....
Evangelizes Galilee	.....	.....	.....	viii. 1–3	.....
Jesus heals the blind and dumb demoniac; reproves the Pharisees....	Capharnaum	xii. 22–37	iii. 22–26	xi. 14–23	.....
Who Christ's true brethren are...	"	xii. 46–50	iii. 31–35	viii. 19–21	.....
Parables by the seaside.....	Shore of Sea of Galilee	xiii. 1–53	iv. 1–34	viii. 4–18	.....
Jesus stills the storm at sea.....	Sea of Galilee	viii. 18–27	iv. 35–41	viii. 22–25	. . ....
Jesus casts out the Legion.....	Gerasa	viii. 28–34	v. 1–20	viii. 26–39	.....
Returns to Capharnaum.....	.....	.....	.....	viii. 40	.....
The daughter of Jairus restored to life; the woman cured.....	Capharnaum	ix. 18–26	v. 22–43	viii. 41–56	.. ..
Cure of two blind men, and one possessed dumb man.....	.....	ix. 27–34	.....	.....	.....
Second rejection at Nazareth	....	xiii. 54–58	vi. 1–6	....	.....

Order of Events in the Life of Christ.

EVENTS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
Third journey through Galilee	.....	ix. 35–38	vi. 6	.....	.....
Christ sends the twelve Apostles	Galilee	x. 1-42	vi. 7-13	ix. 1-6	.....
Death of John the Baptist	Macherus	xiv. 6–12	vi. 21–29	.....	.....
Jesus retires to the desert	Bethsaida	xiv. 13	vi. 30-31	ix. 10	.....
Miraculously feeds 5,000	"	xiv. 14–23	vi. 32–44	ix. 11–17	vi. 1–14
Jesus walks upon the sea	Galilee	xiv. 24-36	vi. 45–56	.....	vi. 15–21
Jesus discourses on the Bread of life; other discourses	Capharnaum	xv. 1–20	vii. 1.23	.....	vi. 22–71
Anathema upon Corozain, Bethsaida and Capharnaum	.....	xi. 20–24	.....	.....	.....
Jesus' prayer of thanksgiving; consoling invitations	.....	xi. 25–30	.....	.....	.....
Jesus retires to Tyre, Sidon, and Decapolis	.....	xv. 21	vii. 24–31	.....	.....
Jesus heals the daughter of the Syrophenician woman	In the Country of Tyre and Sidon	xv. 22–28	vii. 24–30	.....	.....
Deaf and dumb man healed; others healed	Decapolis	xv. 29–31	vii. 31–37	.....	.....
Jesus feeds 4,000	"	xv. 32–39	viii. 1–9	.....	.....
The Pharisees ask for a sign	Dalmanutha	xvi. 1–4	viii. 10–12	.....	.....
Jesus warns against the leaven of the Pharisees	Bethsaida	xvi. 5–12	viii. 13–21	.....	.....
Jesus restores sight to the blind man	"	.....	viii. 22–26	.....	.....
Peter's confession of faith	Near Cæsarea Philippi	xvi. 13–20	viii. 27–30	ix. 18–21	.....
Jesus foretells His passion and death	"	xvi. 21–28	viii. 31–39	ix. 22–27	.....
The Transfiguration	Mount Tabor-Hermon	xvii. 1–8	ix. 1–7	ix. 28–36	.....
Jesus cures the lunatic child	Cæsarea Philippi	xvii. 14–20	ix. 14–29	ix. 37–43	.....
Jesus foretells for the second time His death	"	xvii. 21–22	ix. 30–31	ix. 44–45	.....
Jesus pays thed dirachma	Capharnaum	xvii. 23–26	.....	.....	.....
Disputes among the disciples; the lost sheep; the promises of binding and loosing: forgiveness of others	"	xviii. 1–35	ix. 32–50	ix. 46–50	.....
Final journey from Galilee to Jerusalem	.....	xix. 1	x. 1	ix. 51–52	vii. 2–10

The Samaritans refuse to receive Him	Samaria			ix. 53–56	
Jesus sends forth the Seventy	Perea			x. 1–16	
The good Samaritan	"			x. 25–37	
Jesus is entertained by Martha and Mary	Bethany			x. 38–42	
Jesus teaches His disciples to pray, the Lord's prayer	Mount of Olives			xi. 1–13	
Jesus at the Feast of Tabernacles	Jerusalem				vii. 14
He teaches in the Temple	"				vii. 16–29
He appeals to the people	"				vii. 32–34
Council of the Sanhedrin; Nicodemus defends Jesus	"				vii. 45–53
The woman taken in adultery	"				viii. 1–11
Jesus is the Light of the world	"				viii. 12
His testimony to Himself is true	"				viii. 13–20
He justifies His teaching and declares His Godhead	"				viii. 21–58
He escapes from the Temple	"				viii. 59
He restores sight to a man born blind; surprise of the Pharisees.					ix. 1–41
He enters Perea					
The seventy disciples rejoin our Lord	Perea	xiii. 16–17		x. 17–24	
Jesus casts out a devil; confutes the Pharisees; is asked for a sign	"			xi. 14–36	
He dines with a Pharisee	"			xi. 37	
He pronounces woes on the lawyers and Pharisees	"			xi. 38–54	
Warnings and encouragements	"			xii. 1–12	
Warning against avarice; admonishes all to watchfulness; an appeal	"			xii. 13–59	
Jesus teaches the necessity of penance	"			xiii. 1–5	
The parable of the barren fig tree	"			xiii. 6–9	
Jesus heals the infirm woman on the Sabbath; discourses	"			xiii. 10–21	
Jesus answers the man as to the number of the elect	"			xiii. 22–30	
The Pharisees warn Jesus to depart	"			xiii. 31–33	
Jesus at the feast of Dedication	Jerusalem				x. 22–23
The Jews ask Him if He is the Christ	"				x. 24
The reply of Jesus, etc	"				x. 25–39
Jesus retires to the place where He was baptized	Bethabara			xiii. 34–35	x. 40–42
Jesus dines with a Pharisee; heals the dropsical man	Near "			xiv. 1–5	
Discourse and parable of the wedding supper	"			xiv. 6–24	
Discourse on carrying the cross	"			xiv. 25–35	
Parables of the lost sheep and the lost coin	Perea			xv. 1–10	

Order of Events in the Life of Christ.

EVENTS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
The prodigal son	Perea			xv. 11–32	
The unjust steward	"			xvi. 1–13	
The rich man and Lazarus	"			xvi. 19–31	
Jesus teaches various lessons	"			xvii. 1–10	
Jesus restores Lazarus to life	Bethany				xi. 1–46
Conspiracy of the Pharisees against Jesus	Jerusalem				xi. 47–53
Jesus retires to Ephrem					xi. 54
Jesus leaves Ephrem, passes through Samaria and Galilee towards Jerusalem				xvii. 11	
He heals ten lepers on His journey	Between Samaria and Galilee			xvii. 12–19	
The kingdom of God, how Christ shall come				xvii. 20–37	
Parables on prayer, the unjust judge, the Pharisee and the publican				xviii. 1–14	
"Suffer children to come to Me."	Perea	xix. 13–15	x. 13–16	xviii. 15–17	
The rich young ruler	"	xix. 16–30	x. 17–31	xviii. 18–30	
The laborers in the vineyard	"	xx. 1–16			
Jesus foretells His passion, death and resurrection	"	xx. 17–19	x. 32–34	xviii. 31–34	
The ambition of Salome, and James and John	"	xx. 20–28	x. 35–45		
Jesus restores sight to Bartimæus	Jericho	xx. 29–34	x. 46–52	xviii. 35–43	
Zaccheus entertains Jesus	"			xix. 1–10	
Parable of the ten pounds	"	xxv. 14–30		xix. 11–28	
Jesus arrives at Bethany					xii. 1
Supper at the house of Simon the leper	Bethany				xii. 2
Jesus is anointed by Mary Magdalene the second time	"				xii. 3–11
The triumphal entry into Jerusalem		xxi. 1–11	xi. 1–10	xix. 29–40	xii. 12–19
Before entering, Jesus weeps over the city	Before Jerusalem			xix. 41–44	
The Gentiles make inquiry	Jerusalem				xii. 20–36
Jesus returns to Bethany in the evening			xi. 11		

Jesus curses the barren fig tree	Near Bethany	xxi. 17-19	xi. 12-14	.....	.....
Se ond cleansing of the Temple of the traders	.....	xxi. 12-13	xi. 15-18	xix. 45-48	.....
The children cry Hosanna to the Son of David	Jerusalem	xxi. 15-16	.....	.....	.....
The Pharisees ask Jesus for His authority	"	xxi. 23-27	xi. 27-33	xx. 1-8	.....
The parable of the two sons	"	xxi. 28-32	.....	.....	.....
The parable of the vineyard	"	xxi. 33-44	xii. 1-11	xx. 9-18	.....
The parable of the wedding garment	"	xxii. 2-14	.....	.....	.....
The tribute to Cæsar	"	xxii. 15-22	xii. 13-17	xx. 20-26	.....
Marriage and resurrection	"	xxii. 23-33	xii. 18-27	xx. 27-40	.....
The first and greatest commandment	"	xxii. 34-40	xii. 28-34	.....	.....
Jesus pronounces woes upon the Scribes and Pharisees	"	xxiii. 1-39	xii. 38-40	.....	.....
The widow's mite	"	.....	xii. 41-44	xxi. 1-4	.....
Jesus predicts the destruction of Jerusalem and of the world	Mt. of Olives	xxiv.	xiii.	xxi. 5-36	.....
Parable of the ten virgins	.....	xxv. 1-13	.....	.....	.....
Parable of the ten talents	.....	xxv. 14-30	.....	.....	.....
The last judgment	.....	xxv. 31-46	.....	.....	.....
The unbelieving and impenitent Jews	.....	.....	.....	.....	xii. 37-50
The supper at Bethany	Bethany	xxvi. 6-13	xiv. 3-9	.....	.....
Judas arranges the betrayal	Jerusalem	xxvi. 14-16	.....	xxii. 3-6	.....
The Passover prepared	"	xxvi. 17-19	xiv. 12-16	xxii. 7-13	.....
The Last Supper	"	xxvi. 20-29	xiv. 17-25	xxii. 14-20	.....
Jesus washes the feet of the disciples	"	.....	.....	xxii. 24-30	xiii. 2-20
Jesus speaks of His betrayer	"	.....	.....	.....	xiii. 21-29
D parture of Judas	"	.....	.....	.....	xiii. 30
Jesus g orifies His Father	"	.....	.....	.....	xiii. 31-32
Ins..tution of the Blessed Eucharist	"	xxvi. 26-28	xiv. 22-24	xxii. 19-20	.....
Jesus discourses; Peter's presumption	"	.....	.....	.....	xiii. 33-38
Jesus' last discourse	"	.....	.....	.....	xiv. 1 xvi. 33
Jesus' last prayer for His disciples	"	.....	.....	.....	xvii. 1-26
Jesus goes to Gethsemane	"	xxvi. 30	xiv. 26	xxii. 39	.....
The agony in the Garden	Mt. of Olives	xxvi. 37-46	xiv. 33-42	xxii. 41-46	.....
Jesus is apprehended	"	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii 2 9
Peter strikes the servant of the High-priest	"	.....	.....	.....	xviii.10-11
Jesus before Annas	Jerusalem	.....	.....	.....	xviii. 13
Jesus before Caiphas; Peter's denial; Jesus declares Himself the Son of God	"	xxvi. 57-75	xiv. 53-72	xxii. 54-65	xviii.14-27

Order of Events in the Life of Christ.

EVENTS.	PLACE.	MATT.	MARK.	LUKE.	JOHN.
Jesus before the Sanhedrin	Jerusalem	xxvii. 1	xv. 1	xxii. 66–71	.....
Judas hangs himself	"	xxvii. 3–10	.....	.....	.....
Jesus before Pilate	"	xxvii. 2–31	xv. 2–15	xxiii. 2–25	xviii. 28-40 xix. 1-16
Jesus meets Simon of Cyrene	"	xxvii. 32	xv. 21	xxiii. 26	.....
The Crucifixion	Mt. Calvary	xxvii. 33–50	xv. 22–37	xxiii. 33–46	xix. 17–30
Phenomena attending the death of Jesus	"	xxvii. 45–54	xv. 33–39	xxiii. 44–48	.....
The burial of Jesus	Garden near Calvary	xxvii. 57-61	xv. 42–47	xxiii. 50–53	xix. 38–42
The Pharisees guard the tomb	"	xxvii. 62–66	.....	.....	.....
The Resurrection	"	xxviii. 2–4	.....	.....	.....
Mary Magdalene goes to the Sepulchre	"	xxviii. 1	xvi. 1–4	xxiv. 1–3	.....
Mary notifies the Apostles	"	.....	.....	.....	xx. 2
Peter and John go to the sepulchre	"	.....	.....	xxiv. 12	xx. 3–10
Jesus appears to Mary Magdalene	"	.....	xvi. 9	.....	xx. 11-17
Jesus appears to the other women	"	xxviii. 9–10	xvi. 10–11	xxiv. 9–11	.....
The disciples incredulous	.....	.....	.....	.....	.....
The report of the guard	.....	xxviii. 11–15	.....	.....	.....
Jesus appears to Peter	.....	.....	.....	xxiv. 34	.....
Jesus appears to the two disciples on the way to Emmaus	.....	.....	xvi. 12–13	xxiv. 13–33	.....
Jesus appears to the ten	Jerusalem	.....	xvi. 14	xxiv. 36–43	xx. 19–25
Jesus again appears, Thomas being present	"	.....	.....	.....	xx. 26-29
He appears to seven at the Sea of Galilee	.....	.....	.....	.....	xxi. 1-14
Peter made Head of the Church	.....	.....	.....	.....	xxi. 15-19
St. John and St. Peter	.....	.....	.....	.....	xxi. 21-22
Jesus appears to the eleven on the mountain	Galilee	xxviii. 16–20	.....	.....	.....
Jesus appears to the eleven at table	Jerusalem	.....	xvi. 14–20	xxiv. 44-49	.....
The Ascension	Mt. of Olives	.....	.....	xxiv. 50–53	.....

"Men pass away, but the truth of the Lord abideth forever."

—*Thomas à Kempis, Book First, Chapter V.*

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